The Christian Century

PUBLISHED WEEKLY

With Schweitzer in Africa
By Homer A. Jack

Christians in Korea
By T. T. Brumbaugh

Why Churches Do Not Unite
By Renwick C. Kennedy

Catholicism and Freedom
A Review by W. E. Garrison

JULY 16, 1952

In This Issue

T. T. Brumbaugh

is secretary for Korea, Japan, Okinawa and the Philippines of the Methodist Board of Foreign Missions. He was once a missionary in Japan and later secretary of the Detroit council of churches. He is now on a journey to the Far East in line with his responsibilities as a mission board secretary.

Homer A. Jack

is minister of the First Unitarian Church of Evanston, Ill. He is the author of a book on Gandhi and of articles which have appeared in the *Nation*, the *Christian Register* and other publications, including The Christian Century. For several years he was active in the Chicago branch of the American Civil Liberties Union and other organizations concerned with civil rights.

Renwick C. Kennedy

is famous for his ability to characterize social and religious attitudes through dialogue. His article is a slightly fictionized account of church union discussions, and the points he makes apply widely to such conversations in many denominations. He is pastor of the Associate Reformed Presbyterian Church, Camden, Ala.

Ernest M. Fowler

is a former newspaperman who is now minister of the Congregational Christian Church of Lodi, Calif. He reported the Methodist General Conference at San Francisco for The Christian Century.

J. Ruskin Howe

has just terminated a two-year term as president of the International Council of Community Churches. He is pastor of First Community Church, Joplin, Mo.

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The Christian Century

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Coming Events

July 16-20. Evangelical United Brethren and Quadrennial Convention of Christian Education and Evangelism, Camp St. Mary's, Ohio.
July 16-20. National Council of Churches Commission on Christian Higher Education Workshop, Allentown, Pa.
July 18. Southeastern Christian Assembly Directors and Members Meeting, Black Mountain, N. C.
July 19-26. N.C.C. Joint Department of Evangelism Christian Ashram, Bridgewater, Va.
July 20. Patterson Grove Methodist Campmeeting, Huntington Mills, Pa.; Elvin Clay Myers, speaker.
July 20-26. N.C.C. National Workshop for Directors of Christian Education, Williams Bay, Wis.
July 21-25. Conference on the Christian World Mission, Lake Forest, Ill.
July 21-25. N.C.C. Department of Racial and Cultural Relations Interracial Institute, Lincoln University, Pa.
July 23-27. Baptist Lay Leadership Development Conference, Green Lake, Wis.
July 25-Aug. 3. Lutheran World Federation General Assembly, Hannover, Germany.
July 26-30. World's Christian Endeavor Union Pacific Area Conference, Honolulu.
July 26-Aug. 2. National Baptist Laymen's Conference, Green Lake, Wis.
July 26-Aug. 9. Laboratory Training School, Green Lake, Wis.
July 27. Patterson Grove Methodist Campmeeting, Huntington Mills, Pa.; W. Lynn Crowding, speaker.
July 28-Aug. 1. N.C.C. Broadcasting and Films Commission Religious Radio Workshop, Wooster, Ohio.
July 28-Aug. 6. Friends World Conference (300th Anniversary), Oxford, England.
July 28-Aug. 6. Children's Choir Summer School, Lynchburg College, Lynchburg, Va.
July 28-Aug. 9. Rodeheaver Sacred Music Conference, Winona Lake, Ind.
July 28-Aug. 14. Town and Country Institutes, Emory University and Gammon Theological Seminary, Atlanta.
July 29-Aug. 5. N.C.C. Conference on the Educational Program of the Church, Lake Geneva, Wis.
July 29-Aug. 5. N.C.C. Joint Department of Evangelism Christian Ashram, Keuka Park, N. Y.
July 30. Conference for Rural Ministers, Lafayette, Ind.
Aug. 1-6. Conference on the Christian World Mission, Asilomar, Calif.
Aug. 1-6. United Christian Youth Movement Regional Planning Conference, Fort Worth, Tex.
Aug. 2-6. N.C.C. Commission on Christian Higher Education Workshop, Brasstown, N. C.
Aug. 2-9. Baptist Ministers and Evangelism Conference, Christian Social Progress Conference, Green Lake, Wis.
Aug. 2-9. United Christian Youth Movement Regional Conference, Pasadena, Calif.
Aug. 3. Patterson Grove Methodist Campmeeting, Huntington Mills, Pa.; G. Cecil Weimer, speaker.
Aug. 3-8. Regional Audiovisual Workshop, Spruce Creek, Pa.
Aug. 3-9. United Christian Youth Movement Regional Conference, Bailey, Colo.
Aug. 4-8. N.C.C. Department of Racial and Cultural Relations Interracial Institute, Webster Groves, Mo.
Aug. 4-8. Regional Audiovisual Workshop, Redlands, Calif.
Aug. 4-15. Institute of Scientific Studies for the Prevention of Alcoholism Third Session, Loma Linda, Calif.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, JULY 16, 1952 NUMBER 29

EDITORIAL

ON THE DAY the Republican convention opened in Chicago, Protestant, Roman Catholic and Jewish leaders joined in an unusual interfaith statement. It urged both of the main political parties to eliminate "base appeals to racial and religious bigotry" from their campaigns. Signers of the appeal were Episcopal Bishop Henry Knox Sherrill, president of the National Council of Churches, Roman Catholic Archbishop Edwin V. O'Hara and Rabbi Simon G. Kramer, president of the Synagogue Council of America. Joining these clergymen were three prominent laymen: Arthur S. Flemming of Delaware, Ohio, George N. Shuster of Stamford, Connecticut, and Jacob Blaustein of Baltimore, Maryland. These highly placed churchmen say that if anybody stirs up race and religious prejudice, the parties and their candidates must protest and do their best to stop it. After stating that the world is watching this current campaign in the United States and making up its mind concerning our democratic pretensions from it, after commending "outspoken political discussion," the churchmen's statement deplored confusion of issues by base appeals. "In the light of the pre-eminent role which the United States is playing, it is incumbent upon us to prove that in our democracy men of all races, creeds and national origins participate in our government as free and equal brothers under God," the churchmen declared. "We therefore urge all candidates to take all necessary measures to prevent any expression of racial or religious bias by their adherents and to condemn publicly and emphatically every occurence thereof. We urge all citizens to reject political arguments based on religious prejudices and to rebuke those who make such appeals. We suggest that in every community a nonpartisan and nonsectarian committee undertake to keep a watchful eye on campaign activities and to call to the attention of political leaders any instances of appeals based on religious or racial prejudice."

Urge Ban on Bias In Both Parties

We Will Discuss German Future with Russians

SOMETIMES Secretary Acheson reminds us of a tennis player we know. He has been trained by top-notch professionals; he knows all the strokes and his form is something for the newsreels. In practice and in matches where not much is at stake he looks like a Davis Cup champion. Yet he almost never wins the ones that count. Mr. Acheson is surely the unluckiest secretary of state for years and years. He seems to have everything the post demands—mind, training, experience, manner—yet he almost never wins. Even he is likely to remember his recent trip to Europe as a sort of nightmare interlude in these unhappy closing weeks of his term as secretary. He reached London just in time to catch the British wrath at the bombing of hydroelectric plants in Korea. More important, he found Britain, France and even West Germany in such a mood of incipient revolt against American policy in dealing with Russia on the German question that he had to agree to reverse American policy and give a favorable answer to Russia's proposal of a four-power conference on the German future. The world does not yet know on what terms Mr. Acheson gave in to the desire of the other foreign ministers for such a conference. But the important fact was that he discovered he had to give in; America could no longer force her allies to follow her lead. Optimism regarding the outcome of the four-power conference is hardly possible. It may take months simply to work out an agenda, and after the conference convenes it may drag along as inconclusively as the truce talks at Panmunjom. We are glad, however, that pressure from Britain, France and West Germany has now put the Western allies in a position where they cannot be charged with spurning peaceful negotiation. And inconclusive as such talks with the Russians may be, hard as they may prove on the nerves of all of us, negotiation is always to be preferred to threats and stepped-up arms programs.

Civil Rights Groups Combine on Plank

BEFORE these lines are read, the Republican convention will have adjourned, its presidential nominee chosen, its 1952 platform written. We visited the convention hotel during the early stages of platform writing, and found the visit instructive. Arrangements had been made for public hearings. The resolutions committee was divided into 11 subcommittees, and anybody who had a cause to plead was given an opportunity to say what he thought should go into the platform. Most largely attended of any of the hearings was that on the civil rights plank. The organizations especially concerned with that subject were all represented by their top personnel. They had reached an agreement beforehand, and so the members of the resolutions committee heard a very impressive series of arguments for a compulsory fair employment practices law. We understand that the National Council of Churches

presented its views by letter to the committee, so these also went into the record. The hearings concerning the vital foreign affairs plank were not so well attended. Senator Millikin of Colorado, chairman of the resolutions committee, presided. Two advocates of federal world government spoke. Congressman Javits of New York presented the case for aid to Israel and to Arab refugees. He was answered by a spokesman for the American Council for Judaism, who claimed nobody could speak for "the Jewish vote" or deliver it, and said that American aid to any nation must be given on the basis of our national policy and not on the basis of religion. "Governor" Stassen (so called by Senator Millikin) presented his conception of an affirmative foreign policy. Afterward, it was reported, John Foster Dulles studied the testimony of the 31 witnesses who spoke and then presented his draft to the committee. The outcome may indicate otherwise, but we believed we saw the democratic process at work in this method of writing a platform.

Missouri Lutherans Are 'Ecumenical Associates'

A MAJOR ADVANCE in Protestant church relations took place recently in St. Louis, the city which may be chosen as the location of an important office of the National Council of Churches. The St. Louis Lutheran Pastors' Conference, an organization of the Lutheran Church—Missouri Synod, decided to become an "Ecumenical Associate" of the Metropolitan Church Federation of that city. This development, which is more fully reported on page 836, holds promise that the ministers of this strong denomination may establish similar cooperative relationships elsewhere. The device of formalizing the status of churches and other groups which are only partially committed to the purposes of the church federation is a good one, and should find acceptance in other places. It encourages the development of projects in which the widest possible association of Christians can work together. A project of this character brought about the recent advance. Sixty-one Missouri Synod pastors cooperated with 270 other Protestant ministers in the National Christian Teaching Mission. Cooperation in this evangelistic enterprise made ministers in both groups feel that it should be continued. The new relationship will, we are confident, benefit both the federation and the churches of the Missouri Synod. Such is the zeal of this denomination that it may accomplish more by partially cooperating on clearly defined lines than some others might that commit themselves to full cooperation and then habitually neglect to fulfill their promises.

Japan University Needs Books

NEXT SPRING the Japan International Christian University will secure its charter from the government, providing it meets the government's conditions. One of these is that it have a library of 20,000 standard books—half in English and half in Japanese. The university, which is a joint project of the American Christian community and the Japanese public, does not have funds to meet this requirement. The Christian Century therefore appeals to its readers to give the university the books it needs! Readers of this paper possess, at a conservative estimate, at least 20 million books in their private libraries. They can without too much pain donate books in the following categories: *Humanities*—philosophy, ethics, psychology, sociology, religion, history, geography, literature, foreign languages; *Social Sciences*—law, political science, economics, education, anthropology, sociology, domestic science; *Natural Sciences*—mathematics, statistics, physics, astronomy, chemistry, biology, geology, anthropology. These are the books which are required by the regulations for an institution of higher education. Just for good measure, each reader could include one or more standard books on religion. Particularly desired are books written by the men who send them—authors' volumes inscribed for the J.I.C.U.—of a kind which will be suitable for the library of this great new university. All books should be sent to Japan International Christian University Foundation, 44 East 23rd St., New York 10, N. Y. Stanley Stuber, executive secretary of the J.I.C.U. in this country, will ship them by ocean freight. Givers of books and those who cannot spare volumes from their shelves might be willing to contribute funds for book purchase and for freight. This is an opportunity to contribute to international peace and good will in a day when such opportunties are not as numerous as they should be.

McCarran Immigration Bill Becomes Law

DESPITE a presidential veto the McCarran-Walter immigration bill has been enacted. There never was any doubt that the House would vote to override Mr. Truman's veto; there was much question whether the Senate would. When the test came, Senator McCarran carried his bill by a one-vote margin. President Truman's veto message piled up powerful arguments against the bill. It marshaled the same reasons for refusing a presidential signature that had moved church bodies, both Protestant and Catholic, to fight the measure. But Congress was voting in response to what it believed sentiment at home favored, and not on the merits of the arguments. As our readers know, The Christian Century has been of two minds concerning this legislation. We dislike some of its provisions exceedingly, especially those dealing with expulsions from this country and with immigrants of Asian origins. On the other hand, the new measure does end Asian exclusion. We are happy this has at last been accomplished; if the bill had been defeated we would have been gravely disturbed by the new propaganda weapon it would have given the Communists in their ceaseless effort to persuade all Asians that the United States holds them in contempt. The new law will go into effect in six months; another year will give it a fair chance to prove its merits or lack of them. Meanwhile, we reiterate the view previously expressed regarding future church action on this issue. The core of the dissatisfaction with the McCarran-Walter law which church organizations registered during the recent congressional struggle lay in its continuation of the quota system as established in 1924. The church groups argued that quotas should be based

on the most recent census rather than the arbitrarily chosen 1920 base, and that unused quotas should be "pooled" to make unused openings available to immigrants from countries where the quotas have been filled. Now their responsibility is to educate the churches until their members (a) understand what is at stake and (b) unmistakably favor change. After that has been done, inducing Congress to amend will be relatively easy.

Is Your Child the Legion's Target?

WHEN the 90th annual convention of the National Education Association met in Detroit recently, its members were smarting under an unjust attack made by the *American Legion Magazine*. An article, "Your Child Is Their Target," appeared in the June issue. After denouncing leading educators, particularly those connected with Teachers College, Columbia University, it declared that "one of the strongest forces today in propagandizing for a socialistic America is the hierarchy of the National Education Association." The national commander of the Legion, who spoke to the convention of the N.E.A., said that the article stated the position of the American Legion. According to the report by Benjamin A. Fine in the *New York Times*, he denied that there "is a materially large subversive group of teachers in the country," but said "the Legion points to a small minority against whom we must constantly alert the public." In this as in so many pronouncements from this source, it is assumed that the Legion alone knows what is patriotic and democratic and that without its defense our nation would quickly fall victim to subversive ideologies. We doubt whether in this instance its foe is well chosen or its charges well conceived. The National Education Association is not a champion of socialism. It is the great voluntary organization of half a million American teachers, and its one cause is the championship of the public schools. A report given to the educators by the defense commission of the N.E.A. noted that the number, variety and violence of the attacks on public education have greatly increased in the last year. It pointed out that smearing the public schools has been made into a "lucrative racket" by some well financed practitioners of the "big lie." The article and the national commander's defense of it as the position of the Legion raises the question whether the Legion has become a tool of these forces. If it has, what does it mean to do with our children? Who stands to benefit from attacks on public schools?

Benton Invades Wisconsin

AMID all the political uproar from Chicago, less attention than it deserves has been paid a speech made at the recent state Democratic convention in Wisconsin. The speech was made by Senator William Benton of Connecticut and it carried the campaign which he has been waging against Senator Joseph McCarthy deep into McCarthy's home territory. Senator Benton's speech was, in form, just a good party rally speech. It added nothing new to the already widely known facts concerning Senator McCarthy's political methods. But it showed the readiness of the Connecticut senator, having launched his fight to drive McCarthy out of the Senate, to go right down the line to a decision, knowing all the while that it might cost him his own seat. Benton did not simply invade McCarthy's bailiwick; he dared McCarthy to answer him in Connecticut and offered to pay his expenses for a trip there to try to do so. We like this sight of the Connecticut man taking his fight to the Oshkosh convention, because forthrightness and boldness have become so rare in American politics and are so badly needed. At a conservative estimate, we would guess that there are at least 75 members of the U. S. Senate who feel about McCarthy precisely as Benton does. As many of them are Republicans as are Democrats. If half that number had taken the same course Senator Benton has taken, by now McCarthy would be as innocuous a political figure as Martin Dies and the nation would be largely immunized against further ravages by the McCarthy virus. Senator Benton's way of dealing with a demagogue of the McCarthy stripe is, we are convinced, the right way. Face him in the open, on his home grounds, with determination to bring out the facts so that the whole public can know them and understand them. And then trust the people to tell right from wrong, fact from slander, honesty and courage from deceit and shiftiness.

Quakers Present 'A Time For Greatness'

CONCERN on the part of the Quakers over the low estate to which the word "peace" has fallen in the past few years has led them to make a new effort to place before the American people the proposals set forth in their *Steps to Peace: A Quaker View of U. S. Foreign Policy*. They have prepared a film, "A Time for Greatness," to illustrate those proposals. Premiered recently in centers throughout the country, it is now available in 16 mm. form for purchase (at $25 a print) or at a nominal rental from the American Friends Service Committee at 20 S. 12th St., Philadelphia, or its regional offices. From the same sources, *Steps to Peace* can be obtained at 25 cents a copy. In the film a commentator simply and logically presents the Quaker conviction that force and militarism are not adequate answers to the challenge of communism, and the Quaker suggestions for a better way. The commentary is illustrated by graphic shots from newsreel and other motion picture sources. Since in twenty-seven minutes the film obviously cannot deal with all questions which audiences to which it is shown are likely to raise, a guide is being prepared for use with the film; it will be ready by August 1. The Quakers were moved to this new venture by the myriad reports coming from their representatives abroad of the damage U. S. prestige has suffered through our government's insistence on force as the only answer to communism, and of the desperate cry of suffering peoples everywhere for real peace. They were also influenced by realization that methods of warfare once considered reprehensible have won such easy acceptance. In commenting on *Steps to Peace* when it first appeared, The Christian Century said (May 30, 1951) that world history could be changed and catastrophe made less likely if in 25,000 Christian congregations groups determined to seek the will of God in the affairs of nations

would sit down to give thoughtful and prayerful study to that Quaker report. That "if" still holds; but now this film and guide make education easier.

Christians in Korea

[EDITORIAL CORRESPONDENCE]

Pusan, Korea, June 25.

TODAY MARKS the second anniversary of the outbreak of war at the 38th parallel. It finds South Korea under martial law. Two years after the invasion by the Communist hordes and after great bloodshed and destruction, few Koreans see how peace and order can be preserved even in the southern half of the peninsula except as the United Nations and the United States in particular maintain military forces both at the battle front and within reach of any area of trouble farther south.

Particularly tragic is the position of Korea's Christians. That they are the bulwark of democracy in this nation has long been acknowledged. Christians occupy many of the most influential posts in government and professional life, including the presidency of the republic. Much is said about Christianity's being the spiritual and moral backbone of the Republic of Korea. Most officials of the United Nations freely acknowledge that this is true in the Korean government, in Korea's educational system and elsewhere.

Yet today the constitutionally elected president of the Republic of Korea and his minister of home affairs are openly feuding with the National Assembly. This is the body which elects the president and to which he is presumably responsible. Repressive measures are being employed against freedom of speech. Seven members of the National Assembly have been arrested, among them Dr. Y. S. Lee, president of Severance Medical Center and one of the most trusted and distinguished Christian medical men. The arrested assemblymen are being tried secretly on charges not specifically announced. Demonstrations are being held in the streets. Partisan bands are beating up those of differing opinion. A former vice-president of the republic was one of those who were assaulted.

Thwarted in his personal and public designs, President Rhee threatens to dissolve the National Assembly in an altogether unconstitutional manner. The nations of the United Nations are voicing their protests against this and other perversions of justice by the administration in Pusan. To add to the general chaos, saboteurs have managed to blow up near-by ammunition dumps and to wreck trains near this city. Soldiers patrol the streets and guard points of strategic importance even hundreds of miles from the front. An armed assassin has just made an unsuccessful attempt on the president's life. Anything can happen in Korea today or tomorrow, and probably will.

It is not my purpose to deal with political affairs as such in Korea but rather to indicate how they complicate the situation in which Korean Christians find themselves. For years Christian people and the churches of Korea have been seeking independence. They took it for granted that their government would be democratic, and that is what they desire today. That was what they intended in supporting such leaders as Syngman Rhee. Dr. Rhee spent long years in exile preparing for Korea's day of liberation. Some of his former associates are now dead. Others were drawn over to the Communist cause. Others who have engaged in the nation's political struggles have so besmirched their escutcheons as to lose moral prestige.

But the 77-year-old president has survived, personally and as a symbol. He retains the confidence of the common people as well as of many of Korea's intelligentsia. Especially does he hold the trust of the Christians in Korea. He has therefore become a symbol of Korean independence, unity and self-government. It is a terrific strain on the credence of such people to be told now that the old warrior is dealing so loosely with the fundamentals of democracy and freedom as to jeopardize much of what Korea has so long been striving to achieve. To them he *is* what they understand by democracy and freedom.

Yet Syngman Rhee's present struggle with the National Assembly and the methods he permits certain of his followers to use are definitely authoritarian. His efforts to force the National Assembly to change the constitution in favor of popular election of the president and of a bicameral type of legislature, and particularly his threats to dissolve the assembly if it does not do as he desires, smack of dictatorship. If he insists on his way, as he says he will, it is hard to see what will be left of the Korean constitution. Nevertheless, some of the outstanding Western-trained Korean leaders say the assembly is playing politics with the destiny of the nation and believe the president is right.

What can Christian and other elements in the nation's life do to prevent such a development? Start a revolt? Go to jail? Get beaten up by hoodlums? But how would this insure the triumph of democracy and righteousness? Unfortunately, the political elements with which the president is in conflict are less reputable than he. Most of them are of pronounced rightist or leftist political coloration. Would democracy be served by playing into their hands?

Most Korean Christians feel that the situation is so confused that they can do nothing to help and might do much to harm the present precarious balance of political relationships. Right now they are a study in frustration. One prominent woman educator said to the writer: "What can we do? We don't want dictatorship, nor revolution. We feel fearfully frustrated. We are powerless."

Such is the present state of Korean "liberation," and of the Christian community in this country. It is in this turmoil that the United Nations, and the United States as the nation chiefly responsible, must carry out the obligation to establish Korea as a free and democratic nation.

The Christian church and the nations of Christian background have a colossal opportunity in Korea today. That opportunity may even now be slipping away. The Korean people are tired of war. They are growing weary of occupation by foreign powers and forces. Peace must come soon to Korea or disillusionment and disorder will steadily increase. To make the most of present advantages and to prevent a greater tragedy than has already befallen the Korean people is the responsibility of those entrusted with the conduct of Korean affairs. The responsibility no longer belongs solely to Korea. The only intelligible answer to the frustration of Korea's Christians is a more positive American and United Nations policy than has yet been applied.

T. T. BRUMBAUGH.

With Schweitzer in Africa

By Homer A. Jack

Lambaréné, June 10.

I HAVE just spent a fortnight as the guest of Albert Schweitzer in his jungle hospital at Lambaréné, French Equatorial Africa. It has been an unforgettable experience, well worth the expense, time and risk involved. In the midst of a midwestern snowstorm last winter I resolved to visit Lambaréné if Dr. Schweitzer would have me. I wrote him and received a cable, "Expect you Lambaréné May." Late in April I left the States, after taking injections over a six-week period for protection against tropical diseases. The journey required a total of four weeks—a week by boat to France and then almost three weeks by small steamer from Bordeaux to Port Gentil at the mouth of the Ogowe. Lambaréné is less than three days from New York city by air—with lucky connections—but I chose the longer way partly because I wanted to travel the route Dr. Schweitzer took when he first went to Africa and—since he has never flown from France to Africa—has taken again so often.

Across the Bay of Biscay and down along the hump of west Africa I went, stopping at countries well known to stamp collectors: Senegal, French Guinea, the Ivory Coast, Dahomey and the Cameroons. At Port Gentil I was met by Dr. Ladislas Goldschmid, who worked longer for Albert Schweitzer than any other physician and is now practicing in Port Gentil. Through the foresight of Dr. Schweitzer, I was taken by native boatmen in a timber merchant's *pinasse* on the 24-hour journey up the river. Dodging the dreaded tsetse flies, I stood on the little boat reliving the April day in 1913 when Dr. and Mrs. Schweitzer first came up this broad river and were so impressed with its "antediluvian scenery" of papyrus clumps, bright-flowering creepers and vast network of tree roots. I saw an occasional monkey clambering on the palm trees, but not one hippo nor even a crocodile.

Schweitzer at Home

At twilight we reached the tiny town of Lambaréné, situated on a large island in the Ogowe. Two and a half miles upstream at a fork in the river lay the Hôpital d'Albert Schweitzer. Once at the primitive landing, I was led several hundred yards uphill, and there, in a blue work apron and white helmet, was Albert Schweitzer! He looked remarkably like recent photographs: a large man with big nose, full mustache, and a broad, infectious smile. He greeted me warmly and took me into his small study-bedroom. He showed me his two pet antelopes in a cage behind the bookcase and then led me to my room at one end of the building housing European patients. Immediately he made me feel completely at home. I have been one of his hospital family for the past two weeks, not working as hard as any of them but occasionally trying to do my share as a foreman of fifteen natives who cut and haul wood in the jungle half a mile behind the hospital.

The most stimulating experience here for the visitor is mealtime, for then he is seated directly opposite *le grand docteur,* as the natives call him. About five minutes after the dining hall bell rings, Albert Schweitzer comes in, puts his helmet on top of the piano and takes his seat at the center of the long table, flanked by his two longtime helpers, Emma Haussknecht and Matilda Kottmann. (Mrs. Schweitzer, unable any longer to endure the tropical climate, is living in Europe.) The other staff members, including two physicians and three nurses, and occasional guests complete the circle. The food is excellent, being prepared in the Continental fashion but using tropical products. But the conversation, when Dr. Schweitzer is in the mood, is even better. Often he is introspective and tells about his experiences in youth and about the early years at the hospital. Usually he spoke to me in short sentences, which Mlle. Emma patiently translated into English. When on rare occasions she got a word wrong—he understands English but almost never speaks it—he would ask her to make a more accurate translation.

Almost an Intellectual

Many of our conversations dealt with race relations and colonialism. He told me the oft-repeated story of how, one day, he asked a well dressed native lounging around the hospital to give him a hand with some logs he was carrying. The native replied, "I'm an intellectual and don't drag wood about." Keeping on with his work Dr. Schweitzer replied, "You're lucky. I too wanted to become an intellectual, but I didn't succeed." For all his problems with the natives, Dr. Schweitzer evidences a sense of proportion. He once wrote, "Those who now speak in unfriendly terms about the natives may have come out to Africa full of idealism, but in the daily contest have become weary and hopeless, losing little by little what they once possessed of spirituality."

The noon and evening meals are preceded by a short blessing, given by Dr. Schweitzer, and the evening meal is always followed by a short worship service. After the dishes have been cleared away, Mlle. Emma passes out the hymnbooks and gives the Bible to the doctor. He takes a pair of tarnished glasses out of his shirt pocket, finds the scripture reading with the help of faded notes fastened together with string, and puts the bookmark at the Lord's Prayer. He selects an appropriate hymn, reads the first line, gives the number, and gets up and walks around the table to the upright piano to accompany the singing. Then by the light of a kerosene lamp with a home-made green shade, he reads a passage from Scripture, followed by the Lord's Prayer. This constitutes the evening service, which, by its sheer simplicity and the spirit of its leader, creates a worshipful experience deep in the African jungle. There is no chapel here, but on Sunday mornings the European nurses take turns leading a worship service in the open space between the hospital buildings. Also on Sunday mornings there is a worship service in the largest of the leper villages.

Today the visitor to Lambaréné is more conscious of Schweitzer the musician than of Schweitzer the philoso-

pher, the theologian, or even the physician. There are few outward evidences here of his many achievements as a philosopher and theologian and he no longer practices medicine at the hospital, though he still keeps up with every detail, participates in difficult diagnoses, and is present at difficult childbirths (as he was for a Caesarian operation at three o'clock one morning during my stay). Almost every evening after supper, and frequently for a half-hour before 7:30 breakfast, he can be heard practicing on the specially built piano with pedal attachments which the Paris Bach Society gave him in 1913. One Saturday evening while I was there, the hospital's newly acquired record player was connected to the single electric line, and for half an hour ten of us, including Dr. Schweitzer, listened to the new long-playing records (to be released in the United States this autumn) of his performance on the organ in the little church of his native Günsbach in Alsace. As he listened he often closed his eyes, occasionally asking Mlle. Emma to turn the volume up or down. The music was by Bach, Mendelssohn and César Franck. One evening he invited me to sit on the piano bench with him while he practiced. For an hour I watched his fingers playing and replaying difficult passages from Bach. Occasionally he paused to pencil directions above the notes by the light of the kerosene lamp. His two pet antelopes rustled in the cage just beyond the piano. As I left his study to go to my room in the bright light of the full tropical moon, I could hear primitive musicians across the river competing with *le grand docteur* on their tom-toms.

Like a Congo Village

The arrangement and routine of the hospital itself are faithfully reported by Charles Joy and Melvin Arnold in their fascinating volume *The Africa of Albert Schweitzer.* Little has changed since they made their visit in 1947. The most important innovation is the three leper villages a half-mile from the main hospital buildings. The recent development of better drugs—the sulfones—to help arrest this disease prompted Dr. Schweitzer to bring the lepers to a place where they could be easily reached for treatment. More than 300 lepers—among them some small children—live in these villages in houses of bamboo and palm leaves. Their condition demands the full-time services of a physician and their daily rations alone tax the resources of the whole hospital.

Both in the leper villages and in the main hospital, the antiseptic-conscious American is at first shocked at the primitive and unsanitary living arrangements of the patients. It has been Dr. Schweitzer's aim, however, to simulate as much as possible the conditions of the native villages. The people flock to his hospital because they feel at home there. Ambulatory patients, including some lepers, contribute toward the expense of their food by working on the hospital plantation or at various maintenance jobs. Dr. Schweitzer has always tried not to charge the full cost of treatment to natives whose bills will be paid by white employers, for fear that they would tend to delay the visit of the sick to the hospital.

Another change at Lambaréné is the inevitable one of personnel. Today, for the first time, there is an American physician here, William Wyckoff of Arkansas. A nurse, Gloria Coolidge of Massachusetts, was the first American to become a staff member at the hospital, several years ago. But most of the staff is from Alsace, Switzerland and Holland. Some of these people have been working here for long periods with only short leaves. An important share of the professional work now falls on Dr. Emeric Percy, who, with his wife and pet ape, has been here for two and a half years. Staff members volunteer their services, receiving only their passage, board and room, and a little spending money. Dr. Schweitzer is generous at heart—as the visitor well knows—but he is also one of the most frugal of men. He uses every old envelope and every old nail and will make the franc or dollar stretch to unbelievable lengths. But he never economizes with medicines, and despite his many old-fashioned ways he believes in making use of the very latest medical discoveries.

Supervises Every Detail

To the visitor, it seems that three-quarters of the time and energy Dr. Schweitzer and the staff give to the hospital is spent getting work out of the natives for the operation of the institution. Every morning *le grand docteur* assigns some native women to gather palm nuts and some men to help with the new building. Often he has to settle a minor—or major—palaver. One wishes that this man who so embodies love and the reverence for life could be put in an environment where he could build a truly utopian medical community through the use of love, instead of through continual cajoling and even occasional threats. Indeed, Dr. Schweitzer is so busy supervising the essential housekeeping of this establishment of more than 600 souls that there is never the free time he—and the world—wishes he might have. Visitors to whom he gives time generously to discuss everything from Gandhi to television—we do not lighten his burden either. He also has an extensive correspondence and, with the help of his assistants, painstakingly writes thank-you letters to all who send contributions to the hospital. When he is in Günsbach he has even less time for creative activity. In fact it is said that his greatest block of undisturbed time is the three-week voyage to and from Africa. He would like to make a second visit to America, but first he wants to finish certain books he is writing. To those who know him best, there is simply no possibility of his ever leaving Lambaréné permanently.

An increasing number of Americans have been here since the war: Emory Ross of the Africa committee of the Foreign Missions Conference, Eugene Exman of Harper & Brothers, Charles Joy and Melvin Arnold of the Beacon Press, Douglas Steere, and Harold Stassen. As I pack up to leave Dr. Schweitzer and his hospital and begin the three-day journey by canoe, mail truck and railroad to Brazzaville, I am grateful that I have had this privilege. During my time here I have got to know the ever burdened staff and even some of the goats, pigs, dogs, cats, ducks and birds which roam at will over the hospital grounds. Most of all, I have begun to know Albert Schweitzer and the great institution he has so lovingly nurtured. This is only one of many hospitals operated by devoted Christians to help sick natives in many parts of the world. Yet Albert Schweitzer's hospital is different in that it is run by no mission board but is the personal project and responsibility

of one man. The question many ask is, What will happen to the hospital when Albert Schweitzer dies, as even he must some day, despite his amazing vigor at 77? The immediate answer and perhaps the ultimate one lies with concerned Americans of all faiths and denominations. They can continue to contribute to the hospital by sending money to the Albert Schweitzer Fellowship, 156 Fifth Ave., New York 10, N. Y.

Dr. Schweitzer once wrote: "Those who have learned by experience what physical pain and bodily anguish mean, belong together all the world over . . . in the fellowship of those who bear the mark of pain. On them lies the humanitarian task of providing medical help in the colonies." One sees this humanitarian task at Lambaréné, where 40 cents will buy fresh fish for the anemic bodies of five or six leper children.

Why Churches Do Not Unite

By Renwick C. Kennedy

CHURCH UNIONS come slowly and for very simple and human reasons. Selfishness, pride, inertia and fear do more to block union than religious convictions. Doctrinal differences are to a large extent pretexts. Reasoned anti-ecumenicity is usually an afterthought. The real reasons are often human and sinful.

Two Presbyterian churches within a block of each other in a little southern town illustrate the point. Doctrine and government are the same in both. The people are from the same community and of the same human stock. The only difference is the denominational tag. But they resist all efforts to unite. Neither minister wishes to lose his job. Officers in each church value the priority and prestige they have attained in their own congregations and do not wish to surrender or weaken them. Women leaders in each church have no intention of being dominated by women from the other church. There is a great fear of losing identity, whatever that may mean. There is great loyalty in each group to the forefathers and the historic past.

If union should come by overhead denominational action, each of these churches would lose many members. Some would go to other denominations. Others would withdraw their letters and place them nowhere.

It may be said that this is poor Christianity. It is. But anyone who knows American Protestantism at the grass roots knows that this is no distorted description of the behavior of many American Protestants.

"My father was a charter member of this church. . . . I was brought up in this Sunday school. . . . My wife and I were married in this church. I expect to be buried from it." And so on *ad nauseam*.

The arguments against union are not profound. They are clear, simple, childish, sometimes moronic. They are compounded of selfishness and pride, inertia and fear.

They are to be found on the higher ecclesiastical levels, too, as may be seen in the failure of a group that we shall call the Gospel Presbyterians to unite with the Presbyterians, U.S.A., the Presbyterians, U.S., or the United Presbyterians after several years of negotiation.

The Gospel Presbyterians are a small body of 30,000 members. They are not to be confused with what might be called the True Gospel Presbyterians nor with the Only True Gospel Presbyterians. They can be located by radar or compass at a point between Presbyterians of ordinary orthodoxy and Presbyterians of fanatical orthodoxy. As a matter of fact, to the casual observer there is nothing in their habits, outcries and protective coloring to distinguish them from other Presbyterians, except, of course, from the lunatic fringes on both the left and the right. There is nothing lunatic about the Gospel Presbyterians. They belong neither to the philosophical do-gooders nor to the sign-here-and-be-saved crowd. They are sound, respectable people. They have solid character and good incomes. They respect the church and religion. They are Republican in political sentiments, but since most of them live in the south they usually vote Democratic. They are a little gloomy, self-righteous and peculiar, but not more so than other Presbyterians. In short, they are excellent people, and they are aware of this fact.

But the Gospel Presbyterians after several years of conferences with other Presbyterians rejected union.

Their reasons were not pure but they were simple. Essentially they were selfishness, pride, inertia and fear, although it must not be supposed that the anti-unionists admitted any of these. They were not even aware of them, or if they were they very carefully kept the cat in the bag. It is, of course, easy to mesmerize oneself with what is technically known as rationalization but what is actually willful thinking.

There was the matter of the college. It had served the Gospel Presbyterians for more than a hundred years. Once it had possessed a modicum of distinction. That was back in the heyday of the private college before the state muscled in with tax-supported schools, mass training, utilitarian standards and progressive education. The Gospel Presbyterian College found it difficult to meet the economic competition of the tax-subsidized state schools. It also found that its constituency preferred mass training for jobs to traditional education. In the ruthless competition for students it steadily lost ground. It became emaciated and moth-eaten, but by the aid of annual grants from the church it continued.

The several plans for church union obviously meant the eventual closing of the college. With three other Presbyterian colleges and one seminary in its geographical area there would be no need for it to continue. Some people were unkind enough to say that there had been no need for it for some years.

Still, there were those who loved it and those who found themselves bound to it by more mundane ties than mere

love. Professor Kirkpatrick said: "For 120 years this historic institution has educated the youth of our church. There is still a great need for the private church-supported college. We give young people some things they don't get at state schools. We still impart the religious emphasis. Close this college and a light will go out."

"But," objected transient Professor Bowers, "there are other Presbyterian colleges close around us that can absorb every one of our 250 students. What's the use in spending the church's money for a college that isn't really needed?"

"Oh, but it is needed. Nine-tenths of our ministers come from this college. Our denomination will die for lack of ministers if you cut off the supply by closing the college."

"Yes, I see," said Professor Bowers, "but I thought the plan was to unite and do away with this denomination."

All over the presbyteries the arguments went around in circles like that, getting nowhere.

Old Professor Pelham was more realistic. "I've taught here for thirty years," he said. "I've bought a home here. Let them close this college and where does it leave me? I can't get another job. I'm too old. I don't want to move away. I don't want to sell my home. Close the college and this little town will dry up and my property will lose value. I've given my life to teaching here at low pay, and I don't want to find myself without a job in old age."

"You'll be taken care of," said Bowers. "The union plans provide for jobs and pensions. You won't be hurt. You are just afraid."

"All I want is just to go on living and teaching right here," mumbled Professor Pelham.

Bowers was a man of good manners. He did not say to Pelham that he could have and should have retired already, that in a state school he would have had to retire several years ago, that his remark about low pay was unwarranted since he could hardly have made more elsewhere on the basis of his earned degrees and professional competence.

Bowers thought about the sinecures that many people hold around little church colleges, and about the incompetence, hypocrisy and selfishness that are to be found in them. He knew that these are also to be found in state schools on a larger scale. He thought of the decline in importance and the loss in prestige of church schools and their personnel, and of the overrated importance and prestige of state schools and their personnel. He had taught in both and was not notably impressed by the integrity of either. He came out at no clear conclusions. But it seemed fairly obvious that because many had a vested interest in the continuation of the Gospel Presbyterian College, a good many people therefore opposed a church union that would close it.

"Perhaps the denomination exists for the support of the college," Bowers said to Pelham. "It contributes above 30 per cent of its total benevolent budget to it. That does not make sense to me. You know, just about 130 of our students are members of the denomination's churches."

"I can't help that," said Pelham. "It's a good college and I'm against a church union that will close it."

"It's not too good," Bowers said.

The case of the Rev. Anthony Jones was cut from the same cloth as Professor Pelham's predicament. "In this town," he said, "there are two Presbyterian churches. Mine has 125 members and the other has 200. If union comes the two churches will be merged and that means that we will have to go in with the larger church. It belongs to the larger denomination and it has the larger plant. Theoretically it sounds fine, but it won't work. My people love this church and they don't love the other one. A lot of them won't go. Some will go back to the Methodist and Baptist churches they came from, and some won't go anywhere. They'll just quit. And as for me, it will leave me with no job. Maybe I can get another one, but I'm not young any more and I don't like to be pushed around. I like these people and they like me. I can stay here the rest of my ministry, and the people want me to stay. I'm against union."

At one of the presbytery meetings in an open discussion of union, a fiery young advocate charged that the opposition was from the older ministers and elders. "Shall the old men win?" he shouted. "Shall men whose thinking belongs to the last generation, whose faces are set to the past, whose hair is white and whose steps are tottering to the grave bind us to the polity of a former generation?"

This florid representation had some truth in it, but it was not wholly true. There were some old men who favored union, and there were too many young men who opposed it. Frank Jarvis was a recent seminary graduate. He was one of the cover-to-cover boys who seem to regard the King James Version as the original manuscript of the Scriptures, divinely inspired even to the punctuation. This defender of the faith had strong feelings against union, and he liked to express them.

"I'm against it," he said. "Everybody knows that these Northern Presbyterians are unorthodox. They don't believe in the virgin birth, the inspiration of the Scriptures, the vicarious atonement, nor anything else much. They believe in ethics and the social gospel, not the old-time religion. A lot of the Southern Presbyterians are just as bad, though they do have some sound men and sound churches. I don't know much about the United Presbyterians, but I don't trust them either. And all three of them belong to this communistic National Council of Churches. None of that kind of stuff for me. Our church is needed to keep the truth alive. Sure, it's a little church, but the true faith has always belonged to a small minority."

Frank could talk endlessly on these themes. He bored a great many people, even those who agreed with him.

Elder Frank Jones opposed union because he liked the smallness of the denomination. "All the preachers know each other," he said. "Many of the laymen and many of the women know each other. We are just like one big family. I like it that way, and I don't want to get into a big denomination."

Elder Rufus Carter was immodest in stating his position. He said: "The Gospel Presbyterian Church is the best church in the world. Our people are the finest people in the world. Our church goes back to Scotland. We've been in this country since before the Revolution. Our history is glorious. There's nobody good enough for us to join."

Elder Thomas Cox smiled tolerantly at Mr. Carter's boasts. He did not fully share these views. He was a man of practical mind. "I'm against union," he said, "because it will bring us troubles. These other churches are goin' to break down segregation of the races sooner or later. Some of them already have Negroes in their membership, and

they are goin' to have more and more. Well, we don't want nothin' like that. As long as we stay separate we can maintain segregation. I ain't against the nigger. I want him to have his religion, but I don't want him to have it in my church."

Mr. Cox went on to point out the bright future for the denomination's college. "The church colleges are not doin' well now," he said, "but you just wait a few years. The courts are soon goin' to require all state schools to admit Negroes. That's goin' to mean that our private schools where we can keep the Negroes out are goin' to be filled up and overflowing. The church college will really come back when that happens, and it ain't far off."

The missionaries for the most part stayed out of the arguments. Foreign missionaries could even see some advantages for their work in union, and some of them were quietly favorable. Home missionaries were more skeptical. But some of both groups were opposed. They had devoted their lives to promoting the Gospel Presbyterian Church. The union movement seemed to them an affront, a denial of what they had worked for through the years. Why convert the heathen or establish new churches in the homeland only to turn these converts and churches over to someone else? Also, the missionaries at home and abroad had confidence in the routine of their financial support through their boards and other sustaining agencies. They were a little fearful of change to another denomination's boards.

Sentiment for and against union among the women of the church showed no significant difference from that of the men, though possibly they were a little more strongly opposed than the men. Young people of the church were not much involved in the controversy, were poorly informed and were not much interested.

Much anguish was suffered by many sincere people on both sides. Prominent leaders, clerical and lay, organized followings and made wordy wars upon other leaders and their adherents. Motives were impugned, tempers flared, angry words were spoken and written, friendships were broken, defiant speeches were made and aspersions cast, mimeographed letters were mailed and pamphlets published. The church paper, hostile to union but trying to be fair, had an unhappy, feckless time of it. Suspicions sprang up between congregations and jealousies between presbyteries. The denomination was thoroughly and disastrously rocked to the depths of its orthodox foundations.

The controversy extended over several years and was a revealing experience. The things it revealed were not edifying. As a matter of fact, they were hardly Christian. Most of the city churches were in favor of the union movement. One aggressive, growing presbytery was almost solid for it. The little churches, the village churches, the country churches and their presbyteries were nearly solid against it. The pattern was not uniform, but in general the growing churches and presbyteries were favorable; the dead churches and inert presbyteries were unfavorable. The latter won.

They do not know what to do with their victory, for it solved none of the denomination's problems. Actually, it created new ones.

The victors are not happy. There cannot be much future for them. There is only the past.

Disturbers of the Church

EDITOR THE CHRISTIAN CENTURY:

SIR: The Rev. Russell Stevenson, of the Division of Foreign Missions of the National Council of Churches, has sent us a copy of a valuable booklet published by the Church Ushers Association of New York. This is an organization which has rendered great service to the churches and to the conduct of worship. The vocation of "doorkeeper in the house of the Lord" is a high one, and these ushers have brought great honor to it.

A provocative paragraph in the booklet tells "How to deal with disturbers." This is a big and continual problem in the orderly conduct of worship. In general the ushers' advice on putting out disturbers parallels closely that given by Emily Post on another problem of great concern, "How to eat corn on the cob." Mrs. Post says, "Attack it with as little ferocity as possible." The ushers advise dealing with disturbers in like manner.

One suggestion they make, however, raises doubts. Their advice is: "If conditions look serious, arrangements should be made with the organist to play the national anthem, which will bring everyone to his feet, and then the disturbing person can be removed with minimum knowledge on the part of the congregation." We wonder! We fear that if, in the midst of Dr. Blank's sermon on the text, "Be still and know that I am God," the organ suddenly blared forth with the "Star-Spangled Banner," there would be more than a minimum knowledge on the part of the congregation.

But this matter of keeping order raises the question whether the churches have not, historically and today, given too much attention to "How to remove disturbers" and too little to "How to encourage and increase disturbers." It is all too easy to forget that the church has a disturbing gospel and that, too often, the peace of the church is the peace of the graveyard. In a world that is so badly wrong side up as ours is today, the whole creation groaneth and travaileth in pain, waiting for some disturbers determined to turn it upside down.

After all, Jesus was a disturber. He "came to Nazareth, where he had been brought up," and spoke at the morning service. There was no watchful Ushers Association at Nazareth, but the authorities knew a disturber when they heard one. "All in the synagogue were filled with wrath. And they rose up and put him out of the city."

More than that, Jesus admitted that he was a disturber. He said openly, "I have come to set a man against his father and a daughter against her mother." That stern word pictures one of the greatest services of Jesus to society —being a disturber of loyalties, detaching loyalties from small objects and attaching them to larger ones. We badly need to have our loyalties disturbed, for we are blighted by attachment to muddled thinking, to petrified tradition, to sanctified stupidities, and to the provincialisms of clan and race.

Luther was a disturber. So were John Wesley, George Fox and Washington Gladden.

Yours for bigger and better disturbances,

SIMEON STYLITES.

BOOKS

O'Neill Vs. Blanshard

CATHOLICISM AND AMERICAN FREEDOM. *By James M. O'Neill. Harper, $3.50.*

PROFESSOR O'NEILL, chairman of the department of speech in Brooklyn College, gets off to a bad start by his announcement of purpose in the first two sentences of his preface: "This book is written in defense of American Catholics. It is offered in answer to current attacks on American Catholics as enemies of American freedom." But nobody, so far as I know, is attacking American Catholics as enemies of American freedom. The particular irritant which provoked O'Neill to write his book was obviously Paul Blanshard's *American Freedom and Catholic Power* (Beacon Press, 1949, $3.50).

Certainly Blanshard makes no "attack on American Catholics." His criticisms are directed entirely at the influences to which American Catholics are subjected by reason of the character of the Roman Catholic system as determined and administered not by themselves but by the hierarchy of their church. American Catholics are, says Blanshard, as much committed to the ideals of American freedom as their varying degrees of commitment to the social and political philosophy of Roman Catholicism will permit them to be. Blanshard declares his intention of refraining from criticism of Roman Catholicism as a religion; but, as I indicated in reviewing his book (June 8, 1949), he is not very successful in doing this because, as a matter of fact, no sharp line can be drawn between the exercise of power in the political order and the religious system which is the source and guide of that power. O'Neill is therefore not off the beam when he gives considerable attention to the defense of the Roman Catholic system—even more than to that of the "American Catholics" he is ostensibly defending against "attack."

I

O'Neill's book is divided into three parts: first, a brief survey of "the historical record" to show the part played by Catholics in promoting toleration in colonial America, in framing the Constitution, and in arguing that the First Amendment requires equal treatment of all churches but does not forbid proportionate federal aid to all of them; second, a discussion of "Catholic belief and practice" in regard to certain selected topics; third, an attempted refutation of "Blanshard's attack on American Catholics." The word "attack" looms large in O'Neill's discourse. He is in a militant mood. Every criticism of anything is an "attack." So we find him counter-attacking against an "attack on American Catholics" (pp. ix, 179), an "attack on the American Catholic hierarchy" (p.181), an "attack on the Catholic religion" (p.246), and giving a whole chapter to "Blanshard's attack on religion" (pp.246-58).

Part One contains some interesting information, much of which is irrelevant, and some mistakes. It is true that Catholics were the first to set foot on American soil (1492, or perhaps 1000), and that the first schools on the continent were Catholic and Spanish—before any Protestant or Anglo-Saxon had landed. So what? It is not true that toleration in colonial Maryland under a Catholic proprietor proves anything about Catholic preference for toleration. The Catholic proprietor held his grant under a Protestant king and would have lost it overnight if he had tried to establish an exclusively Catholic colony. The extraordinary thing is not that Catholics were willing to "grant" toleration under those conditions, since they had no chance of getting it for themselves on any other terms, but that they were permitted to get it even on those terms, considering English intolerance at that time. The Maryland toleration act of 1649 was passed by an assembly composed, O'Neill says, of nine Catholics and five Protestants, headed by "Governor Stone, Catholic." O'Neill errs here. Stone was not a Catholic. He was "a member of the Church of England but had nonconformist connections and sympathies," according to the *Dictionary of American Biography*, which adds: "He took a special oath when he came into office, in which he promised not to 'trouble, molest or discountenance any person whatsoever in the said Province professing to believe in Jesus Christ and in particular no Roman Catholick for or in respect of his or her Religion.'" It may be true that the Maryland act of 1649 was "the first great piece of legislation providing for equality and freedom of religion in America," but the colonies which were to become Rhode Island had for ten years or more been proclaiming and applying that principle.

Catholic attitudes toward toleration in the middle of the 17th century cannot be judged by what was done in Maryland in 1649. More significant is the pope's bull, *Zelo Domus,* dated 1648, which declared null and void the Peace of Westphalia at the end of the Thirty Years' War because, among other intolerable provisions, it guaranteed freedom of worship to heretics (i.e., Lutherans and Reformed) in some parts of the empire. Mr. O'Neill says that the religious persecutions in Europe "do not come within the purview of this book." They ought, if it aims to explain as well as to recite the intolerant attitude of colonial Americans toward Catholics. Those colonists knew what was going on in Europe. Many of them were refugees from the medieval system of organized intolerance which Roman Catholicism had invented and early Protestantism had adopted, even while others were trying to import it into America where, thank God, it never took deep root and soon withered away.

O'Neill is right in saying that "religious liberty was a new idea." It was new because the Roman church had banished it in the 4th century, had kept it banished for 1,200 years, and has never yet renounced the theory that it is wrong for the state to give equal treatment to all religions (see Leo XIII's encyclical "On the Civil Constitution of States" and John J. Ryan's well known commentary on the same), and also because the Protestant state churches were slow in learning to renounce that theory.

II

Part Two begins with a discussion of "separation of church and state." The argument is that this phrase does not correctly represent the position enunciated in the First Amendment, because the "establishment" there prohibited necessarily means preferential treatment of one church and does not include legal recognition or support of several churches on an equal basis. (As to the possibility of "multiple establishment," see the South Carolina constitution of 1778, which recognized all the existing Protestant churches as "the established religion" of the state and specified the steps by which others, as they came in, might share in the privileges of establishment; also the debates on Virginia's statute of religious liberty, which rejected support of all the churches on an equitable basis. Is it reasonable to suppose that these recent events were so unknown in 1790 that "establishment" could mean only the establishment of one church to the exclusion or detriment of others?) This point has been argued at length in these columns and need not detain us longer. Mr. O'Neill argues that the Constitution requires only equal treatment of all churches and, still more erroneously, that this is standard Catholic doctrine. The latter point can be supported by citing public utterances of eminent American prelates with reference to what it is prudent and practicable to demand here and now, but it is radically at variance with the expressions of horror by Leo XIII (*op. cit.*) at the tendency of modern liberalism to treat all churches alike and thus put "error" on the same plane with "truth."

It is a fundamental weakness of O'Neill's argument that he tries to brush off the historic and authoritative statements of Catholicism's exclusive claims, and to paint his picture of Catholic political and social philosophy wholly with colors supplied by American Catholics. Both elements are needed to make the picture accurate. One does not get the full truth about the church's principles or its long-range objectives by considering only what it considers possible and prudent in an America which is still predominantly non-Catholic, any more than by noting what was done in Maryland in 1649 and ignoring what was done in Rome in 1648.

Other chapters in Part Two deal with democracy, religious freedom, education, censorship, social problems, medicine and papal infallibility.

In Part Three, O'Neill focuses his attention on Blanshard, and first of all on "Blanshard's documentation." It is true

enough, I think, that Blanshard's documentation is not as solid as he thought it was, but it is far stronger than O'Neill's criticism of it. Of the "experts" quoted or cited, Thomas Sugrue is eliminated because he says he is "not a Catholic author but rather an author who happens to be a Catholic"; Dr. Poteat, because of his connection with Protestants and Other Americans United; Dr. Dickinson, because he was an officer of the Planned Parenthood Association; Prof. La Piana, because he would not answer questions as to his relation to the Blanshard manuscript and to the Catholic Church. I cannot follow through O'Neill's comments on the 51 citations of "authorities" in a single chapter. Many of these notes are illustrative rather than authoritative. I even find a reference to one of my books, to which Mr. O'Neill kindly does not take exception, though elsewhere, while accepting as reliable my description of conditions in Spain, he thinks I have an "unscholarly interpretation of Catholic doctrine"—without specifying the defect. A great many of Blanshard's notes are references to really authoritative sources to which the reader is referred for fuller information. On one of these Mr. O'Neill comments: "Any reader whose faith in Blanshard or whose contempt for all things Catholic is less than complete might like some support for these pages of accusation, explicit or implied. If he does, Mr. Blanshard says to him in effect, 'Here are nine sources. If you care to look them up you may find something that may offer some proof of some of my charges' " (p.166). After all, it is hard to please a critic who blames you if you don't document and takes it as a confession of not being trusted if you do.

In his desire to make the Roman Catholic system palatable and plausible to Americans, Mr. O'Neill seems to have come under suspicion of loosening the church's bonds of authority and allowing too much liberty of thought to the laity. The Beacon Press has just now sent to this office a copy of a review of his book which appeared in the *American Ecclesiastical Review, A Monthly Publication for the Clergy.* A few phrases from this review will suggest its tone and direction: "Prof. O'Neill has seriously misrepresented the Church's power of jurisdiction. . . . The parallel Prof. O'Neill attempts to draw [between church and school] is quite misleading. . . . The Church, like the state, and unlike the university, is able to issue genuine laws. . . . The same serious misconception of the Church's jurisdictional power is even more manifest in Prof. O'Neill's treatment of the question of 'censorship.' " Gov. Alfred E. Smith, for a different reason, fell into the same mistake of trying to make his church look more democratic than it is.

Since O'Neill makes such a point of criticizing Blanshard's documentation, perhaps I should have checked O'Neill's more thoroughly. I did get far enough with it to discover that twice he refers to me as "William E."

WINFRED E. GARRISON.

CORRESPONDENCE

The Dewey Editorial

SIR: Apparently a man has to die before we dare a critique of the impact he has made upon our life. However belated it might be, your editorial (June 18) on the highly touted but rarely criticized John Dewey was a gem. Frankly I am amazed not only at your thorough and probing analysis of his thought and its effect, but also at your sharp criticism of that naive type of liberalism which decries an "emphasis squarely on faith in Christ, on fellowship in the church, and on the Bible as the unfolding of the will of God for man." All around us there is a paralyzing confidence in Dewey's great principles: pragmatism, experimentalism, instrumentalism. Even in my conservative alma mater, a church-supported school, these basic principles were fostered in crucial departments. It is about time we awaken to the fact that you cannot build a Christian theology on philosophical presuppositions.

I. JOHN HESSELINK.
Western Theological Seminary,
Holland, Mich.

The Meaning of *Moby Dick*

SIR: Your review in the April 23 issue of *Melville's Quarrel with God,* by Lawrance Thompson, moves me to belated protest. I am no scholar, nor do I pretend to have the key to unlock all the cryptic subtlety of *Moby Dick.* I have read the book several times, however, with deep stirrings of my soul. I protest that it is neither "a parable of the tragic consequences of human pride and implacable vengeance," which your reviewer presents as the conventional interpretation, nor a "consistent defiance of God," which he finds that Prof. Thompson has claimed it to be.

Ahab was an arrogant tyrant, defiant of God and driven by implacable vengeance, but the story is more than a portrayal of Ahab. It is the portrayal of the microcosm of a whaler's crew reacting to the incomprehensible amoral reality of the white whale. Ahab was driven to harpoon the whale, bringing it under his control at all costs. His spiritual successors in the ship of the church are still trying to harpoon the whale of social disorder, seeking to bring in the Kingdom by the violence of social martyrdom. Starbuck much preferred to let the white whale go his way, and rather to fill the hold with rich oil so as to go home to enjoy his wife and family. His attempted defiance of Ahab is still being re-enacted by substantial laymen and affluent preachers who are calling into question the social action committees of their churches. Stubbs piously concluded that in any event it was all predestined. His views likewise one can still hear among those who sit at the captain's table in the World Council of Churches. Little Pip even went mad.

In some guise that incomprehensible amoral reality of existence haunts each of us. In the crew of the Pequod one senses the whole gamut of the reaction of men to their "white whales." The story is an amazingly suggestive allegory. What I protest is the attempt of critics to harpoon such a classic and to deliver it to their readers in neatly stacked kegs of the "old oil." Let them learn from Ahab that after their little craft are at the bottom of the bay, Moby Dick will be flaunting his plume over the seven seas.

ELLIS J. HOLT.
Court Street United Baptist Church,
Auburn, Me.

Ministers, Not Pastors

SIR: In his report of the 92nd General Assembly of the Presbyterian Church, U.S., your correspondent says (June 25 issue) that my election to the moderatorship marked "the first time in seven years that a minister has been elected moderator." I am sure that the readers of this report will recognize that he meant "pastor" instead of "minister."

Actually, this is the first time since 1945 that a minister *serving as pastor of a congregation* has been called to this office. However, in that interim only two laymen have served—W. E. Price of Charlotte, N. C., and Dr. J. Ross McCain of Decatur, Ga. The others have been ministers: J. B. Green, professor of Bible at Columbia Theological Seminary; J. R. Cunningham, president of Davidson College; C. Darby Fulton, executive secretary of the Board of World Missions; and Ben R. Lacy, Jr., president of Union Theological Seminary, Richmond, Va. Not pastors, but ministers all.

W. A. ALEXANDER.
First Presbyterian Church,
Shreveport, La.

A Rabbi Proposes

SIR: On the graduate level several ministers continue their studies at Hebrew Union College. On the same level, some rabbis take postgraduate work at various theological schools and seminaries. This trend may be said to be good and beneficial as far as it goes. Unfortunately, however, it doesn't go far enough. You can count the exchange students on the graduate level on the fingers of one hand.

The time is ripe for an extension of this program to the undergraduate departments of the seminaries of the various denominations. This proposal calls for exchanges for the period of a year, with full credit given. For example, a student at any recognized theological school in the country would be able to study for a year at Hebrew Union College and receive full credit for that year at his alma mater, and vice versa.

It seems to me that such exchanges on the undergraduate level would be invaluable. First of all, the instruction would

come before the completion of the secular studies, before ordination, before acceptance of the first pulpit. This is the period of questing, of searching for truth. If the study period is delayed, thinking may fall into a more or less fixed pattern, prejudices may be confirmed, and the disposition to seek out and to question may languish. Very few ministers and rabbis, comparatively speaking, continue their studies on the graduate level. The best that many of them manage to accomplish is occasional attendance at planned institutes and special lectures arranged by their conferences.

Second, the undergraduate period is a better time for exchange studies because students are not likely to be saddled with heavy responsibilities. The student away from his home campus for a year will have the opportunity to become a part of the new community. What he learns and absorbs unconsciously in these new living relationships will be just as important to his intellectual and emotional development as the time he spends in classes.

I do not believe that courses should be changed or streamlined for rabbinic visitors at a Protestant seminary or for Protestant undergraduates at a Jewish theological college or institute. The chief value of this plan lies in the introduction of the student to the scholarly basis of a religion other than his own. This experience should be stimulating and challenging, to say the least. Not only the "visitors" but the stay-at-homes should derive benefit from this type of contact.

This plan should not be difficult to implement. When I outlined it to Dr. Paul Johnson of Boston University school of theology he viewed it with sympathy and interest. Professors at Harvard and the Pacific School of Religion have urged me to submit this "trial balloon." I am anxious to know how the readers of The Christian Century feel about it.

NORMAN M. GOLDBURG,
Walton Way Temple, Rabbi.
Augusta, Ga.

The Matter of Spies

SIR: I am very much troubled, in these last years of a long life, by the dark, malodorous matter of spies. Do all governments employ spies? I suppose the answer must be Yes. Is it honorable to be one? If so, why are they regarded with disfavor when employed by governments other than ours? Is it dishonorable to be one? Then why does our or any government employ them?

Military strategy involves deliberate deceit. Can deliberate deceit be honorable? At Christmastime to refer to "Santa Claus" for the joy and thrill of little children, in the spirit of love and tenderness, can surely not be wicked. But if a child's presents are toy cannon, wherewith to play that he is killing "the wicked Communists" or "the wicked Russians," I think the lovely face of Christmas is deformed, and our little ones drawn away from its light and loveliness—drawn far away!

As I read of the ferocious death sentence of the Rosenbergs, I feel that our beloved country is becoming wolfish and idolatrous. In several states we are discarding or have discarded the death penalty for murder. Shall we only move our consciences hither and yon, like pawns in chess, condemning to death the mother and father of children because they have been convicted of revealing secrets the government was unwilling to have revealed? Should governments have death penalties to prevent truth?

Is our government regularly employing spies? Do all governments do so? If so, should they not protect each other's spies? I think no government which endeavors to conceal its own preparations to injure peoples with whose governments it may sometime be at war can justify endeavors to obtain knowledge of like preparations by other governments, against the will of those governments. Cannot governments nominally and professedly at peace with each other respect in each other the secrecy each claims for itself?

This matter, as at present manifested in the sentence of death for the Rosenbergs, seems to me very gruesome, hideous, savage and indecent. I know these practices are old, and I suppose all governments are infected with them; but can *Christians* justify them? Can it be that for such secrets' sake the Rosenbergs must die?

Philadelphia, Pa. SARAH CLEGHORN.

Not Eschatology

SIR: To a layman, Harry R. Rudin's article "Has the Church a Message of Salvation?" (June 4) comes with refreshing simplicity compared with some of the dreary doctrinal articles you have published this year, notably those on eschatology. For what my opinion may be worth, I assure Prof. Rudin that the church *has* a message of salvation to mankind, and I think he knows what it is. Further, with due respect for those who advocate it, I'm equally sure the message most emphatically is *not* eschatology.

I was 77 before I ever heard that strange word. Yet I was born and bred in a Christian home and church, grew to manhood with regard for Christian ethics, and, with human fallibility, tried to promote what Prof. Rudin describes as "decency in human behavior." For the past six months I have been learning about eschatology through the pages of your journal. The doctrine leaves me cold and unmoved; in the afternoon of life I feel no need of its benefits. Sometimes it seems to me that Christianity was getting along pretty well until the theologians moved in and began to interpret things they didn't understand. They merely complicated a very simple religion, and divided its adherents along nonessential lines. It is to the simple and practical elements of the religion of Jesus Christ that Prof. Rudin would now turn in the world's critical hour.

Try as I will, I can hear no loud and insistent human cry for religious doctrines. But without any effort whatever I can't help being aware of unfilled human wants, of the widespread need of sympathy and brotherly love and of the yearning for peace and security. These are the practical ends of Christianity that no doctrine can serve. So why waste precious time at Evanston in 1954? Why debate a nebulous doctrine like eschatology on which there is bound to be hopeless division, when it should be possible to unite wholeheartedly on a program of Christian help for the world? No commission need be appointed to make a report; the essentials have already been laid down in the teachings of Jesus. All that remains is to organize means for their application—and Americans have a positive genius for organization. With such a program Evanston could accomplish something memorable.

Bradenton, Fla. H. C. PARMELEE.

No Overhaul Needed

SIR: As a matter of simple justice, I am impelled to reply to your June 4 editorial, "Overhaul Needed in Passport Agency." As the Washington liaison of the 10 million service constituents of the National Association of Evangelicals, we have obtained about 2,000 passports since the opening of our office in 1944. This experience has enabled us, we believe, to evaluate the courtesy and efficiency of this agency.

From the above experience I must say that we regard Mrs. Ruth Shipley, chief of the division, as efficient, loyal to the highest ideals of democracy, and always careful of the welfare of traveling Americans. Furthermore, it is our considered judgment that the passport division rates as high as any other agency of government we contact.

Your editorial therefore interests us in view of the fact that, having been asked by interested persons to investigate the case of J. Henry Carpenter, we discovered the following facts: Passports to occupied territory are contingent upon military permission arrived at through military intelligence sources. The three cases you mention—Brumbaugh, Stuber and Carpenter—were examined and passed upon by the military. However, in the case of Dr. Carpenter, he was refused in the first instance by the military, despite the fact that he carried his case through administrative channels up to the secretary of the army. After the military jurisdiction ceased, he was again refused by the passport division on the same grounds as in his previous refusal. We further discovered that Dr. Carpenter was informed by the state department, passport division, of the reasons for the refusal.

I would suggest therefore that since you are concerned over this case you request this information from the one best qualified to release it to the public, Dr. Carpenter himself. CLYDE W. TAYLOR,
Office of Affairs, Secretary.
National Association of Evangelicals,
Washington, D. C.

NEWS of the CHRISTIAN WORLD

Congregational Unity Is Kept

In Spite of Knotty Problems, General Council's Biennial Meeting Ends with Agreement on Issues

CLAREMONT, CALIF., June 25.—The New England town meeting technique was transplanted to this little west coast city as the Congregational Christian General Council met here the past week. In spontaneous discussion not only ministers of "first churches" and state conference superintendents but pastors and lay men and women from grass-roots churches across the country tackled some of the knottiest problems in the denomination's history and left with happy memories of "the spirit of Claremont." Proceedings were directed by Moderator Vere V. Loper, pastor of First Congregational Church, Berkeley, Calif.

The sessions opened with a "spiritual life mission" planned by the commission on evangelism and devotional life. The main speaker was John S. Whale, English theologian, who called on the delegates to "support neither extreme, but attempt to follow the will of God and go into sessions with the aim of implementing it."

The issues expected to arouse the greatest controversy were those having to do with the proposed merger with the Evangelical and Reformed Church, the denomination's Council for Social Action, the powder-packed resolution of 1934 condemning the profit motive, and the proposal to raise $4½ million in the next biennium for church building.

To Continue Merger Talks

After three sessions of debate and changing of resolutions, the council voted in favor of continuing merger talks with the E. & R. Church. A hopeful note was sounded when Henry David Gray of Pasadena, a member of the Committee for the Continuation of the Congregational Churches (opposed to the merger), said: "For the first time I have voted for a motion which looks toward union. I appreciate the spirit of the motion and feel that it is a bridge over our differences." (See The Christian Century for July 9, p. 796.)

The report of the little-publicized committee on free church polity and unity, given by Chairman Wendell Fifield of Brooklyn, declared that spade work is being done in preparation for any future program of church unity. It stated that not only is the polity of the church coming under scrutiny, but the actual practice of Congregationalism in all parts of the country is to be studied by 1,000 ministers and laymen in the next year. The polity and practice of other Protestant bodies will also be studied, and an effort will be made to attain as Christian and democratic a church as possible. The information gleaned will be shared with other denominations.

The problem of the denomination's Council for Social Action was brought before a full council session. Some speakers held that the C.S.A. has "violated Congregationalism by presuming to speak for the whole church in Washington and elsewhere." They argued that the C.S.A. was placing its confidence in the belief that if lawmaking bodies could be influenced to make the right laws, the Kingdom of God would come—"an obvious mistake in judgment."

Dean Liston Pope of Yale Divinity School, Ruth I. Seabury, a Congregational mission secretary, Gordon Mikkelsen, a Minneapolis newspaperman, and others presented the case for the C.S.A. They emphasized the agency's service to the American Indians and its sponsoring of seminars for churchmen at the United Nations and in Washington. They pointed out that its work in Washington is only one of its many activities and pleaded that evaluation of its program and publications be made on the basis of facts rather than prejudice. They reminded delegates that the C.S.A. has gone on record against communism and that it repudiated the 1934 resolution condemning the profit motive two months after its passage.

Although no action was requested from or taken by the General Council, thunderous applause indicated approval of the C.S.A. The idea of the committee which had been set up to review its status and activities was commended.

Disclaim 1934 Resolution

On the day before the sessions closed the General Council disclaimed the controversial profit-motive resolution, which had been passed in the depression year of 1934 by a rump session on the basis of a seminar report made that year at Oberlin. For many years the resolution had been buried in the church's record books, but a group seeking grounds for criticizing the Council for Social Action had recently unearthed it and brought it so forcibly to the attention of the whole denomination that some sort of action at Claremont was obviously called for.

The council was faced with a real dilemma. If it disclaimed the resolution it would, as Howard Schomer of the Fellowship Mission to the Collège Cévenol in France pointed out, be put in the position of going back on its forebears and "rewriting history as some other groups and governments have attempted to do." On the other hand, if it reaffirmed the 1934 resolution, which pledged its adherents to the changing of government forms related to the profit-motive system, it would practically be labeling itself a "subversive" group. The statement as finally adopted by a vote of 804 to 8, with 20 abstaining, declared that although this General Council does not presume to "pass judgment upon the wisdom and action of our predecessors," it does take the stand that the 1934 resolution does not represent its views, and disclaims it.

As part of this resolution, the following statement was adopted: "The General Council records its conviction that no economic system embodies the perfect will of God; that every economic order must be evaluated and its practices judged in the light of the Christian gospel; and that it is our Christian responsibility not only to bring Christ to the individual, but also to bring his teachings to bear upon the corporate problems of our society."

At the same session, the General Council

(Continued on page 838)

Methodists Elect A Bishop's Son

Naming of Matthew W. Clair, Jr., to the Episcopacy Marks First Such Step in Denomination's History

PHILADELPHIA, June 30.—For the first time, a bishop's son has been elected to the Methodist episcopacy. This unprecedented action came during the recent meeting here of the Methodist Central jurisdictional conference, when Matthew W. Clair, Jr., pastor of St. Mark's Church, Chicago, was elected bishop and assigned to the St. Louis area, where he succeeds Bishop E. W. Kelly, who has retired. Methodism has had three pairs of brothers serving as bishops—Edwin H. and Matthew S. Hughes, John W. and Franklin Hamilton, and (at present) A. Frank and W. Angie Smith. The Central jurisdictional conference also named to the episcopacy Edgar Love of the Board of Missions; he was assigned to the Baltimore area to succeed Bishop Alexander P. Shaw on his retirement. The conference is made up of the five Negro areas: Atlantic Coast, Baltimore, New Orleans, St. Louis, and Monrovia (Liberia). A conference highlight was the concert by Marian Anderson, whose mother is a member of the host church, Tindley Temple.

Trueblood Addresses Church Council Meeting

At the 6th annual meeting of the Philadelphia council of churches, over 800 churchmen heard Prof. Elton Trueblood of Earlham College, Richmond, Ind., plead for complete acceptance of lay religion, the utter denial of the idea of retirement, and the recovery of the ideal of discipline. Too few church members feel their responsibility, he said; churches reach only the enlisted, and lack of conviction has "cut the nerve of moral endeavor." Calling for a wider lay ministry, the Quaker philosopher said that for the Christian, "cessation of business should mean freedom to engage in full-time Christian service." The council's 1952 budget calls for $64,000. During Christian Family Week it sponsored three meetings addressed by Richard R. Gay of Ohio Wesleyan University. It has issued a brochure on methods of conducting a church census.

Northwestern Methodists to Study Readjustments

At the recent meeting of the Methodist Northeastern quadrennial jurisdictional conference in Harrisburg, Pa., a committee was appointed to study area readjustments and report in 1956. Puerto Rico has been added to the Philadelphia area, which includes the New Jersey, Philadelphia and Wyoming conferences. During the coming quadrennium, Bishop Fred Pierce Corson announces, the Philadelphia area will need at least $1 million for church extension. Institutions in the area will need a like amount to maintain minimum requirements for accreditation, and local church building and improvements can no longer be delayed. The area has 1,085 churches. During the past

four years salaries paid to its ministers have increased by nearly 15 per cent, and the minimum salary for full-time married conference members has risen by one-third. The conference elected to the episcopacy Frederick B. Newell of the New York city mission society (see The Christian Century for July 9, p. 808).

Presbyterian Historical Society Observes Centennial

The Presbyterian historical society is celebrating its centennial under the direction of its secretary and manager, Charles A. Anderson. An autograph letter written by John Adams during his term as vice-president of the United States, when the capital was located in Philadelphia, has been presented to the society by Second Church here (now merged with First Church). The letter expresses Mr. Adams' thanks to the church for "appropriating the large pew fronting the pulpit and the two pews adjoining it for the use of the vice-president of the United States and also such members of both houses of Congress who choose during their sessions to worship in that church."

Call for Christian Principles As Fact, Not Fantasy

At the 166th session of the Philadelphia Methodist annual conference, Alexander K. Smith included in his composite report for the conference's district superintendents these words: "The hope of the Kingdom is in having Christian men as leaders in business and industry, Christian minds in politics and government, Christian principles incarnate in persons in private and public life—until high moral standards, integrity, honor, truthfulness are not fantasy but fact in our American life and stand as the pillars of the republic." A similar note was sounded by Thorsten Gustafson, president of the New York conference of the Augustana Lutheran Church, when that body recently met in Zion Lutheran Church here for its 82nd annual convention. Said Mr. Gustafson: "If our nation is to fulfill its global mission today, it must find an inherent integrity of character."

And So Forth

Mrs. William Koch of Glenolden has been elected moderator of the Pennsylvania conference of Congregational Christian Churches. She is the first woman to hold the position.

The cornerstone for the new Chinese Christian Church and Center was laid recently. This is an interdenominational project at 10th and Spring streets here, with Teng-Kiat Chiu, formerly of Fukien province in China, as pastor.

On Founders' Day at Philadelphia's Presbyterian hospital, Joseph T. Britain received a medal honoring his 22 years as chaplain at the institution and the 50th anniversary of his ordination. John Foster Dulles spoke at the ceremonies.

"Living Our Faith" was the theme of the 19th conference of the Pennsylvania council of churchwomen, held at Westminster Presbyterian Church, Scranton.

Peace and world understanding, the social order, education and economic problems were discussed at round tables during the biennial Friends General Conference at Cape May, N. J. Prof. Alexander C. Purdy gave the keynote address on "The Quaker Vocation—To Live Christianity."

CHARLES DANIEL BRODHEAD.

Canterbury Sees New Lay Effort

Archbishop Credits Anglican Laity with Advance in Giving—Wales Marks 1400th Christian Year

LONDON, June 25.—Speaking at the recent Church of England Assembly, the Archbishop of Canterbury declared that by reason of the laity's greater interest in church matters, a new order is appearing in the life of Anglicanism. He said he was "astonished" at the difference in giving on the part of church members 150 years ago and now. Then the people were never asked to give anything. Now they have learned the lesson of giving, and he does not think they will flinch from carrying the task through. Increased lay giving, he says, has made possible larger stipends for the clergy. This year the church is putting $500,000 into the training of ordinands and is preparing to raise $12 million to repair our ancient churches. As another instance of the new order in the church, the archbishop cited the revision of the canon law, bringing the ancient statutes more into line with modern conditions.

Resurrect Antique Foundation For New Purpose

John Groser, Anglican priest who played the part of Thomas à Becket in the film from T. S. Eliot's *Murder in the Cathedral*, has been named head of St. Katherine's Foundation at Stepney in London's East End. St. Katherine's is an ancient royal foundation which has been resurrected to serve a new purpose. Its chief work is to be a "frontier" group reaching out to trade unions and certain other modern organizations with which Christianity is out of touch. Fr. Groser heads a small community which on the charitable side looks after the welfare of elderly persons. A chapel and guest house are being constructed. A separate branch of St. Katherine's operates under the direction of Sir Walter Moberly and Amy Buller at Cumberland Lodge in Windsor, where university students and "intellectuals" are invited for courses and discussions on the place of Christianity in modern society. The foundation's resources come from valuable property in London's dock area, where the community and hospital of St. Katherine's were housed for 700 years, from 1125 to 1825.

Methodist Official Notes Concern for Evangelism

Vice-Pres. Cecil Pawson of the Methodist Conference has been recording the impressions he has gained from wide travel through the country. Everywhere he has noted a concern for evangelism, he declares. He thinks that Methodists are seeking to get back to "first things" and are expressing themselves in more active witness. He says he does not expect revival to come by a big impact on the masses of our people, but by new life within the churches. As concerns unity, Mr. Pawson wants to see the church make itself "unpopular" by taking a stand for unity and be prepared to meet trouble by so doing. The vice-president of the Methodist Conference is always a layman; Mr. Pawson is a professor of agriculture at Durham University.

Celebrate 1400 Years of Welsh Christianity

The diocese of Bangor in north Wales has been celebrating 1400 years of Christianity in that corner of Great Britain. The diocese itself traces its history back to 546 A.D., a half-century before Augustine arrived in Canterbury. In the celebration this year, 2,000 pilgrims followed the Bishop of Bangor to the island of Anglesey off the Welsh mainland, where there are churches dedicated to four Celtic saints—Caffo, Cawrdaf, Ceinwen and Seiriol. Thousands sat along the shore of Anglesey and joined in the acts of commemoration. Fifty pilgrims accompanied the bishop in an adventurous boat journey to the island of St. Seiriol. There the lighthouse bell was tolled, and on the islands and the mainland a great chorus of song swelled up simultaneously. This is the kind of celebration that Wales excels in. It was a reminder of the power and presence of Celtic Christianity there and in Ireland.

And So Forth

The exchange of preachers between Great Britain and the United States arranged by the British Council of Churches and the National Council of Churches is under way. (See The Christian Century for March 5, p. 295.)

Michael Ramsey, divinity professor at Cambridge, has been named bishop of Durham, one of the chief sees of the Church of England. The new bishop, who is 47, has a strong Congregational ancestry. His grandfather was a Congregational minister and his father is a deacon in the Cambridge Congregational Church.

This correspondent has been appointed editorial secretary of the United Society for Christian Literature, oldest of the cooperative agencies for the provision of Christian literature in Britain and overseas. The agency's publishing house, Lutterworth Press, is known here and abroad for its theological, missionary, children's and general literature.

CECIL NORTHCOTT.

Grant Draft Exemption to Religious Lay Worker

Pres. Truman has opened the way for an equal draft status of Southern Baptist pastors and ministers of education and music by authorizing a 4-D classification for Roy E. Holder, minister of music and education at McGill Street Baptist Church, Concord, N. C. Holder's new classification is the first known to be granted a full-time lay religious worker since the Southern Baptist Convention at its May meeting in Miami voted to petition Selective Service headquarters to "authorize the same deferment classification for our full-time, denominationally certified vocational lay religious workers as that accorded similar workers in other denominations, if the individual desires such classification."

Mennonite Choir Gives Concert In Harlem Church

On the eve of their departure July 3 for a concert tour of Europe, the Mennonite Singers, a choir made up of 24 students and alumni of Bethel College, North Newton, Kan., gave a program of sacred music at St. Martin's (Negro) Episcopal Church in New York city.

State Community Churches' Goals

At Annual Conference of International Movement, Purpose to Work toward 'One Body' Is Reaffirmed

EAST LANSING, MICH., June 30.—Delegates from several hundred community churches in 26 states and 3 foreign countries met for the annual fellowship and study-conference sessions of the International Council of Community Churches on the campus of Michigan State College here June 25-29. Hosts were the Kellogg Center for Continuing Education and the People's Church, a nondenominational congregation serving the student body and residents of East Lansing. The conference marked the second anniversary of the founding of the council through the merging in 1950 of the National and Biennial councils of community churches and the affiliation of English-speaking churches overseas.

Emphasis on the Practical

In a departure from the leader-dominated, speech-making type of convention, the meetings here were planned and carried forward on an almost completely functional basis. All but two sessions consisted of seminars, interest groups and workshops dealing with vital problems of the local congregation and with the responsibility of members for community values and the world outreach of the Christian faith. Every day 35 such groups were directed by some 80 trained leaders, including 16 members of the Michigan State College faculty. Two open sessions, held in the People's Church sanctuary, were addressed by Henry Hitt Crane of Detroit (on "Gaining the Peace") and by Pres. Benjamin E. Mays of Morehouse College, Atlanta (on "The Challenge of These Times.")

Joseph Fox of San Diego, Calif., secretary of the council, presented the central purpose and goal of the community church movement in a comprehensive statement on "The Nature of the Council" which had been prepared by a representative group of leaders. Later the statement was adopted without dissent on the floor of the assembly.

Council's Aims Defined

Typical of its declarations were these: "This council exists to provide a common meeting ground where independent ecumenical churches committed to utter inclusiveness may share in fellowship, methods and programs with others who are traveling the same road, and in so doing make a larger contribution toward the coming united church. It is not a denomination, and is resolved never to become such nor in any manner to function as a superior ecclesiastical body. It specifically disavows any right to make rules or regulations regarding the churches within its fellowship. Its churches are and must remain completely autonomous and independent. The council exists openly and only as an 'ad interim' movement seeking, like John the Baptist of old, to help prepare the way for a greater than itself, and working and praying to the end that it may speedily lose its life in the larger unity of a reuniting Christendom. It yearns and strives to be

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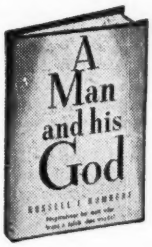

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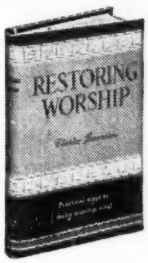

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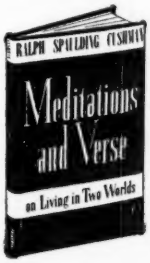

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an instrument of the spirit of Christ in realizing, at long last, the prayer of our Lord 'that they all may be one.' It desires nothing else so much as to disappear and lose its identity in the great family of God, that 'body of Christ' which in Jesus' day was one church and which must again become one in him, abandoning its divisiveness and rivalries, if it is to do his will effectively here on earth."

Commitments to Action

Specific action commitments were made by the council during the assembly. Among these were: (1) Reavowal of purpose to work earnestly in every cooperative undertaking with the denominations and with local and state councils of churches. (2) Formal application for full membership in the National Council of Churches, with the purpose to share without reserve in the N.C.C.'s activities and in its support. (3) A reiteration of decision, as a council, to "unite with those who will unite" in actual organic union through the Conference on a United Church of Christ in America. (4) Commitment to wider and more challenging missionary tasks, both at home and abroad, in every noncompetitive field where the need of Christian work and witness is most urgent and where present conditions make missionary activity possible.

The conference reaffirmed the policy of administering the total program of the council on a purely volunteer basis, and of ministering to the needs of all churches and all departments of council work through the voluntary tithing of time by clergy and laymen, as their services may be needed in their own or other areas, at travel expense only, with no salaried executive in any phase of the council's program except for a central office director at headquarters to coordinate the cooperative activities of the member churches as they shall desire and direct.

'Healthy Clash of Viewpoints'

Business sessions of the conference were marked by frank divergences of opinion at several points, and by the healthy clash of viewpoints characteristic of the democratic process at work. The assembly was not of one mind, for instance, with reference to the implications of the Christian imperative in the case of the Korean conflict, and to the abandonment of missionary efforts in areas under Communist rule. It therefore refrained from taking any official position relative to the Christian ethic in these situations. Repeatedly it came to grips with the natural inclination of a conference held under "heat wave" conditions to expedite action by parliamentary short cuts. But on each occasion the counsels of patience prevailed and the democratic process was sustained.

The general sessions and business meetings were presided over by this correspondent, who has served as president of the council during the past two years. He is succeeded in that capacity by Hale B. Thompson, minister of St. Paul's Community Church, New York city, who was elected by unanimous vote of the delegates. Taylor Wright of Sherman, N. Y., was elected first vice-president.

The conference appointed a 14-member administrative committee under the chairmanship of Roy A. Burkhart of First Community Church, Columbus, Ohio, to carry out the council's administrative program in the interim between annual conferences. Office headquarters are maintained at 1944 W. First Ave., Columbus 12, Ohio, with Jesse G. Smith as director. Next year's conference will again be held here, with the Kellogg Center and the People's Church repeating as co-hosts. Russell Kleis is director of the center; C. Brandt Tefft, minister of People's Church.

J. Ruskin Howe.

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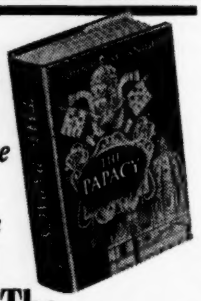

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Summer workshops in human relations are being offered on 23 university campuses this summer in cooperation with the National Conference of Christians and Jews. This is twice the number held any year since the workshop program was established in 1941. The institutes are designed to train community leaders, particularly teachers, to deal with interracial, interreligious and intercultural problems.

Congress Party Seen on Trial

Although It Won Indian Election, Size of Left-Wing Vote Is Challenge to Improve Social Conditions

Tiruvalla, Travancore-Cochin, India, June 9.—The Congress party, which in the recent election secured majorities in parliament and in most of the provincial legislatures, will be on trial during the next four years. Unless it makes real progress toward abolishing the accumulation of great wealth in the hands of a few and removing the terrible poverty of the masses, the chances are that the left-wing parties will come into power at the next elections. Many people have been led to that conclusion by the surprising success of the Communists in the states of Hyderabad, Madras, Travancore-Cochin, Tripura and West Bengal. All together, they captured 211 provincial and 27 parliamentary seats. In Madras they took 13.6 per cent of the seats, in Travancore-Cochin 29.8 per cent, in Tripura 41 per cent, in West Bengal 15.9 per cent, and in Hyderabad 23.4 per cent. In all those states, however, the Congress party was able with the help of independents and other parties to form governments which appear to be stable. In the nation at large, the Congress party polled 44,799,342 votes (47.46 per cent of the total), the Socialists 10,339,666 (10.96 per cent), the Communists and fellow travelers 5,852,794 (6.20 per cent), and the Agricultural and Workers party 5,438,663 (5.76 per cent).

Communists Capitalized on Misery and Corruption

It is evident that millions of Indians voted for the Communists because their economic program promised immediate deliverance from grinding poverty and privation. Although the Congress party during its first four years of power tried in various ways to improve the economic condition of the masses and initiated great schemes of social reconstruction, it was unable to accomplish much in practice because of the tremendous problem of rehabilitation the country had to face following partition. Also, many party members fell away from the ideals of Gandhi, whom they professed to follow, and used their influence with men in power to further their personal ambitions and increase their wealth.

Reports Cominform Directs Insurrection in India

In the session of parliament which convened June 3, Dr. Satyanarain Sinha, Congress party member who has spent considerable time in the Soviet Union and in Europe, declared that in the secret protocol signed by Hitler and Stalin before Germany attacked Russia (which he himself had seen), Stalin declared that the "center of gravity" of the Soviet Union's territorial aspirations lies in the direction of the Indian ocean. Dr. Sinha revealed that at the Cominform's schools in Europe, particularly in Prague and Leipzig, Indians along with people from other nations are taught techniques for undermining and weakening their countries' defenses and starting insurrec-

tions. He said he had in his hands material to prove that the leaders of the insurrection at Telangana in Hyderabad state were in direct communication by radio with the Communist headquarters in central Europe. "Everything the 'comrades' say here in parliament has been laid out for them by the school in Leipzig with which they are in touch," he said. "I have a document to prove it and if necessary I can lay it on the table." The Communist members interrupted his speech vociferously, but did not meet the points Dr. Sinha raised. He urged that India create an armored division to use for defense not only against outside enemies but also for meeting threats within. "There are elements in our country which . . . infiltrate into the departments of government, including that of defense, steal documents and report their contents to persons abroad by radio," Dr. Sinha charged.

Sees 'Sacrificial Democracy' As Bar to Communism

S. Radhakrishnan, India's vice-president and former ambassador to Moscow, told a press representative at New Delhi recently that peaceful agreement between East and West is not only possible but necessary—the only way to avert a world tragedy. Replying to the question whether the communist outlook on life has a chance of being accepted in Asia, Dr. Radhakrishnan said: "The failure of the democratic tradition to live up to its ideals is responsible for the spread of communism in Asia and Africa. The attraction of communism would be greatly diminished if the democracies could claim that colored peoples no longer suffer from race discrimination; that the democratic powers are not interested in supporting colonialism, privilege, reaction and corruption in the East; and that they respect the principles of the United Nations Charter even when they find their observance difficult. We need not tremble at the challenge of communism. If we do, it means only that we are not prepared to remove the evils that exist in our society. We cannot resist great revolutionary forces; the part of wisdom is to canalize them. . . . Either democracy must take itself seriously and sacrificially, or communism will spread."

India Records Slight Birth Rate Decrease

The recently published provisional census figures for all India reveal that the total population is 356,829,485, which represents a 12.5 per cent increase for the past decade. The proportion of women to men is 949 to 1,000. Of the total, 249,122,449 are classified as agricultural. . . . Rajakumari Amrit Kaur, minister for health, told parliament recently that India's birth rate decreased 0.26 per 1,000 in the past 10 years and 0.76 during the previous decade. The birth rate in 1950 was 24.8 per thousand; in 1946, 29.2; in 1949, 26.4. . . . Following the government's request that family planning specialists be recruited for this country by the World Health Organization, Mary E. Langford, field consultant for the Planned Parenthood Federation of America, and Margaret Snyder, former educational director for the Virginia department of mental hygiene, have arrived in India. They will assist the government in carrying out pilot studies in the "rhythm" method of family planning along the lines suggested by Dr.

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Abraham Stone after his survey here last year. From these studies it is hoped scientific evidence can be gleaned to help determine whether the method could be generally adopted in India as an effective large-scale measure of population control.

P. Oomman Philip.

Missouri Synod Cooperates

St. Louis Churches Become 'Ecumenical Associates' of Federation

St. Louis, Mo., June 30.—The Lutheran Church—Missouri Synod's St. Louis pastoral conference has voted to become an "ecumenical associate" of the local church federation. This unprecedented action indicates that the experience of the Missouri Synod pastors who cooperated in the mass evangelism-teaching mission sponsored by the federation last fall was a satisfying one. "Ecumenical associates" may have their representatives at executive board meetings of the church federation, but are not voting members. The federation has 11 other such associates, among them the Y.M.C.A., Washington University and Eden Theological Seminary.

Resolutions Explain Grounds For Affiliation

The resolutions adopted by the Missouri Synod pastoral conference as it voted to become an ecumenical associate of the federation read: "Whereas this relationship will give us a listening post on the executive board of the metropolitan church federation and a real opportunity to bear witness to our Lutheran point of view; and whereas this arrangement will avoid much misunderstanding and create the opportunity for cooperative effort in certain areas of church work without violating our principles of fellowship and unionism; and whereas the ecumenical associates of the metropolitan church federation do not assume any responsibility for the work of the federation as such; and whereas the relationship does not involve any financial responsibility for federation work except in special instances, such as the teaching mission; therefore be it resolved that the pastoral conference of the Lutheran churches of the Missouri Synod become ecumenical associates of the metropolitan church federation; and be it furthermore resolved that this action . . . be explained to the council of Lutheran Churches; and . . . that the chairman of the pastoral conference appoint a man of our conference who is to serve as our representative in the meetings of the ecumenical associates and of the executive board of the metropolitan church federation."

Lists Achievements of Federation

At the second grand assembly of the St. Louis church federation, O. Walter Wagner, executive director, reported to 200 officers and commission chairmen and members on the major achievements of Protestant cooperation in the area in the past year. These he listed as establishment of a group of officials from individual churches known as federation fellows, initiation of a financial formula, building of the Protestant chapel at City hospital, establishment of a memorial conference room in honor of Clark Walker Cummings, inauguration of a staff of chaplains, and achievement of an ecumenical relationship with the Missouri Synod churches. The grand assembly (not to be confused with the annual meeting) represents the entire working personnel of the federation; it brings together representatives of the 5 departments and 20 commissions.

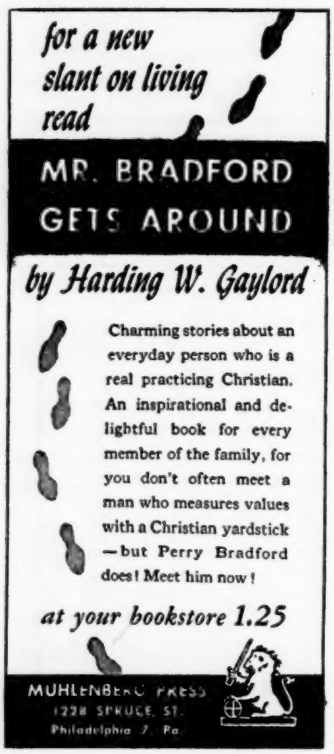
And So Forth

At commencement ceremonies June 6 at Eden Theological Seminary (Evangelical and Reformed) in suburban Webster Groves, 36 men and women received the B.D. degree, 3 women the M.A. in religious education, 2 women the M.A. in church social work, and 2 men the certificates of the seminary. Of the 44 graduates, 36 will enter the Evangelical and Reformed Ministry; 5 have volunteered for the mission field. C. K. Jacob, Church of South India bishop of Central Travancore, gave the commencement address.

The laboratory training school held here in conjunction with the annual daily vacation Bible school this year drew registrants from cities all around St. Louis. Under the leadership of 16 staff members of the church federation's department of Christian education, more than 100 teachers were trained for the 150-odd daily vacation Bible schools to be held in the area.

Concordia Seminary, Lutheran Church—Missouri Synod institution here, held its 114th commencement June 6. Thirty-four graduates received the B.D. degree, 6 the S.T.M. and 72 the theological diploma.

Hampton Adams.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Chile Prepares For Elections

Conservative (Catholic) Party Is Split Between Right and Left—Reach an Agreement on Copper Price

Santiago, Chile, June 18.—The approach of Chile's Sept. 7 presidential elections has widened the antagonism between right and left wings within the ranks of the Roman Catholic laymen who are the backbone of the century-old and once apparently indestructible Conservative party. The smaller right-wing group has pledged its support to Arturo Matte, a progressive industrialist related to the Alessandri family, which has distinguished itself in Chilean politics. The left-wing group, headed by Eduardo Cruz-Coke, a surgeon, has decided to cast its lot with Pedro Alfonso, a strong middle-ground leader who has the indirect support of Pres. Gabriel Gonzalez Videla. The right wingers publicly expressed their regret "that our mistaken brethren have separated from us and are giving their electoral aid to a man who represents equivocal ideas about religion and the church, thus nullifying the wise orientation of our pope." The followers of Cruz-Coke retorted that the papal declarations state unmistakably that Roman Catholics are not to take their religion to the "superficial battlegrounds of secularism." Some newspapers point out that Roman Catholics here might well take note of the warning given recently by the government of Ecuador to the papal nuncio that intervention by the clergy in that country's presidential campaign would jeopardize the existing agreements with the Vatican.

Chile Relieved by Favorable Agreement on Copper

After prolonged controversy, it now seems that the Chilean government and United States copper interests have reached an agreement more favorable to this shoestring republic. For months Chile has been trying to persuade Anaconda (which produces 60 per cent of the nation's copper) and Kennecott (which produces 40 per cent) to pay more than the established price of 27½ cents a pound for the 300,000 tons of copper shipped annually to the U.S. (This represents three-fourths of our output, and fills one-third of U.S. needs.) Chile wanted a 6-cent per pound increase, which would mean that our government would be paid a 6-cent instead of the previous 3-cent premium. Early in May the government ordered all copper exports suspended until a new price agreement was reached. A price of 33⅓ cents has finally been agreed on.

Saw 'Good Neighbor' Policy Being Repudiated

At the time it ordered copper exports suspended, the government also ruled that all copper transactions were to be conducted through Chile's Central Bank. This ruling made possible government controls to prevent shipment of the highly desired metal to iron curtain countries. (The Chilean administration heartily backs U.S. efforts in defense of human rights and

against tyranny.) During the price controversy, an Anaconda representative declared that the U.S. could get along without Chilean copper, just as it has managed without Bolivian tin. This position was heatedly condemned by the press. Editors pointed out that it begins to look as if the days of the U.S. "good neighbor" policy are at an end. In disputes like that with Bolivia over tin, with Chile over copper and with Peru over tuna, they said, the U.S. seemed to be reverting to practices long recognized as not in its own interest.

Communists Still Exert Public Influence

Communist elements naturally capitalized on the confusion created by the controversy over copper prices. When it comes to material interests, they proclaimed, the North Americans are quite ready to forget friendship and all other higher considerations. It is known that the strikes staged by copper workers at regular intervals during the past year while Pres. Gonzalez was negotiating with Washington were Communist-inspired. However, the favorable outcome of the negotiations has cleared the picture. The Communists are losing their leadership of the 12,500 copper miners in the vast Chuquicamata desert. Nevertheless, despite the fact that it was officially outlawed in 1947, the Communist party seems to be reemerging into the political arena. In preparation for the coming presidential elections, some 200 Communist agents are scattered about the country, trying to infiltrate other political organizations and to impress them with the importance of getting the ban on communism repealed.

Protestants Expand Building Program

Presbyterians, Southern Baptists and Methodists here are carrying to completion an ambitious program of church and school construction. The Baptists are building a large church in the heart of Santiago. Presbyterians have been remodeling some of their parsonages. In Santiago they are planning to enlarge and modernize their famous national maternity hospital, Madre e Hijo, and to erect new buildings on the grounds adjoining Central Presbyterian Church. They also have in view physical improvements which will greatly enhance the prestige of their renowned David Trumbull day school at Valparaiso. Methodists have begun work on a new sanctuary for First Church in Temuco, southern Chile. When completed, this will be one of the finest church buildings in the country. The Methodists have also finished a new building for the agricultural school at their famous El Vergel experimental farm, and have completed one of three units of the recently established Sweet Memorial social center in Santiago.

And So Forth

The press has been congratulating Francisco A. Encina on the completion after 40 years of research and writing of his monumental 20-volume *History of Chile*. The 80-year-old historian's interpretation of trends in Chilean history has provoked hot debate between his friends and those who resent the harshness with which he refers to the political and personal weaknesses of many outstanding Chileans of the past.

Chileans have acclaimed the choice by the Golden Rule Foundation of New York of Rosa de Gonzalez, wife of our president, as "International Mother of the Year." She has long worked for women's rights, housing projects for workers and child welfare. The two Gonzalez daughters have followed their mother in working for the uplift of the nation's children. PEDRO ZOTTELE.

Holman Returns from Successful Pastorate in Guatemala

Charles T. Holman, for the past five years pastor of the Union Church in Guatemala City, is returning to the United States. After retiring from the faculty of the University of Chicago divinity school, Dr. Holman went to Guatemala to serve the united Protestant church there. During his pastorate Union's new Spanish-style building—acknowledged to be one of the most beautiful houses of worship owned by English-language Protestant congregations in all Latin America—was completed, and the church's membership increased threefold and its annual financial receipts tenfold. The church's success has done much to add to the prestige of Protestantism in a predominantly Catholic country. The new pastor is Merrill L. Hutchins, formerly of Mount Carroll, Ill. Dr. Holman expects to make his home in Chicago after Aug. 31. He will be available for interim pastoral services or occasional pulpit supply.

So alone, So helpless

THE hostilities in Europe are over but the war for survival still goes on for countless thousands of children caught in war's aftermath. Some have no shelter at all, many have very little clothing and even lack the necessities of life. One writer says, "It would make your heart bleed to hear these little ones plead for a warm sweater, a pair of shoes or a rag doll."

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TVA Answers Scare Charges

Power Authority Pays Out $3 Million in State, County Taxes—Rural Use of Electricity Multiplies

NASHVILLE, June 24.—This year the Tennessee Valley Authority will pay to the states and counties it serves close to $3 million in taxes—5 per cent of its gross sales. This is a stunning answer to the "scare claim" that taxpayers would have to make up TVA deficits even when they receive none of the benefits. When private power companies put on an expensive national campaign on behalf of their noncompetitive corporations, Tennessee replied with a statewide celebration of TVA and its vast benefits. Nashville's electric service has just dedicated a new $4 million center on the edge of the business district. The fact that thousands have visited it testifies to the pride people of the city and the surrounding county take in the benefits of cheap electric service. The center supplies close to 100,000 outlets and heats more houses than any other such service this side of the Rocky mountains.

REA Cooperatives Spur Rural Service

It is being pointed out that the fact that 80 per cent of the nation's farms now have access to electricity is due not to the corporations and private enterprise, but to the Rural Electrification Administration and the electric cooperatives to which 95 per cent of its loans have gone. Private companies that once compelled farmers to build their own electric lines and resorted to the device of running key lines into selected rural areas in the hope of forestalling the formation of cooperatives, are now seeking to compete fairly with the cooperatives. Some 500,000 new customers have joined in recent years to receive the benefits of electricity at cost.

Side Benefits Noted

The side benefits of the TVA enterprise are beyond enumeration. Chairman Clapp of the TVA says that one of the greatest benefits has come from the control of malaria, once a scourge of the area. TVA is unionized. It has led in increasing wages in the south and in employing Negro workers. The area it serves has seen factories multiply until it ranks with leading industrial regions of the south. The once rampaging Tennessee river and most of its tributaries have been harnessed, so that floods are practically unknown. Now millions are being spent to dam its big sister, the Cumberland. From this operation millions of additional kilowatts of electric energy will be available. TVA has consistently held out against political influence since Arthur Morgan, first chairman of the managerial committee, ordered that all letters from politicians begging for favors be placed in a special file, never to be opened.

Tennessee Interested in Kefauver Candidacy

Tennesseans seem to be enthusiastic over Sen. Estes Kefauver's bid for the Democratic presidential nomination. They see a chance to add a fourth to the state's sons who have occupied the White House. They agree that Kefauver is able, modest, ambitious, genuinely progressive. His attitude on peace is not altogether satisfactory to those who believe conciliation through conference the ideal way to peace—if there is any. His major claims to liberals' attention are his defeat of the Crump machine in Tennessee, his leadership against corruption in government and his stand on the racial question. Kefauver says he prefers persuasion as the means of securing equal racial rights, believing that judicial force is unlikely to work in the south, but that he will "go along" if the Democratic convention declares for legal enforcement. Kefauver has disavowed the support of former supporters of Henry A. Wallace but has accepted that of Dixiecrats—which shows that he can play politics. The party barnstormers and the old southern machine politicians seem to be against him. Whether he can win the Negro vote with his middle-of-the-road stand on racial issues and at the same time gain the support of the growing number of southern liberals provides a neat problem in practical soothsaying.

And So Forth

Davidson county (Nashville) has just gone through one of the most exciting, hard fought elections in its history. In the battle for the sheriff's post between the so-called "machine" and a group formed in opposition, the reformers gave their candidate a two-to-one victory.

Nashville recently voted overwhelmingly for bonds to provide sewage disposal plants for the city, and tax rates will rise accordingly. Sanitary engineers have claimed that Nashville, Chattanooga and Knoxville are responsible for 30 per cent of Tennessee's stream pollution. All health officials joined in the crusade which preceded the affirmative vote. The other two cities have also voted for disposal plants.

ALVA W. TAYLOR.

CONGREGATIONAL CHRISTIANS

(Continued from page 831)

adopted a resolution declaring for the aim of a "nonsegregated church in a nonsegregated society." The resolution called, in part, for "encouraging the merger of Congregational Christian Churches, in communities where good churchmanship makes this expedient, to enhance the impact of Congregationalists rather than capitulating to the stereotyped pattern of 'Negro,' 'white,' or 'minority' churches."

From Missions Representatives

Frederick H. Thompson, a member of the American Board of Commissioners for Foreign Missions, reported on a study which missionaries had made of their work. It called for abandonment of "our comfortable American style of living in the mission fields," pointing out that a main reason why our missions were not as effective in China as they might have been was that missionaries lived in segregated residence compounds filled with large Western-style houses. Truman Douglass of the home missions board told the delegates that the United States "is presently experiencing the most critical shortage of churches in its history." His statement was part of the background against which the council later

adopted unanimously the $4½ million biennial goal for church building.

The sessions were held in the Associated Colleges of Claremont's Bridges auditorium. The colorfully costumed Congregational Church choir of Honolulu, whose 50 members range in age from 16 to 70, sang for the assembly. They had raised $16,000 for their trip to the mainland and timed it so they could be present at the council meeting.

The council elected as moderator for the next biennium Robert Cashman, Congregational layman who is vice-president of Chicago Theological Seminary. Howard Stone Anderson of Scarsdale, N. Y., was named president of the Board of Home Missions. A proposal that Frank W. Laubach, world literacy campaigner, be nominated to receive the Nobel peace prize was unanimously commended. Guest speakers included Kiyoshi Togasaki of Tokyo, editor of the *Nippon Times*, Paul Hoffman of the Ford Foundation, Actor Hugh Beaumont, Pres. Samuel N. Stevens of Grinnell College, and Victoria Booth Demarest, who pointed to the need for ordaining women to the ministry at a time when vacant pulpits must be filled.

At the final session Moderator Loper said: "We faced realistically the fact that the council was confronted with two serious conflicts. We believed that with God's help we could meet them squarely and with the spirit of fraternity. . . . Our decisions have not satisfied all of our people, but we have achieved remarkable unanimity in the midst of it all. For this we are thankful to God."

The General Council appears to this reporter in perspective as one of the forums in which the democratic processes are being tested in the midst of today's social, economic and political upheaval. The council cannot legislate, but can only attempt to arrive as nearly as possible at the thought held most typically by its members. Although each local church, association and conference may go its own way without following the council's recommendations, each takes upon itself the obligation of keeping faith with the fellowship. Indeed, that fellowship seemed more united than ever after having tangled with potentially explosive issues. Truly, the New England town meeting type of national church council is "tough, and resilient"—and creative.

ERNEST M. FOWLER.

Goodwill Industries Becomes Model

Goodwill Industries, Methodist-affiliated service to the handicapped which celebrates its 50th anniversary this year, is becoming a model for rehabilitation agencies overseas. Dr. Jutta Schaller of Germany spent several weeks studying the industries' work, then returned to establish a similar service in Munich. A representative from the French department of labor has also been studying the agency. The state department chose Goodwill Industries for treatment in one of its documentary presentations abroad of American institutions.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

The First Time (Col.) Robert Cummings, Barbara Hale. *Comedy.* Misunderstandings arise as young couple with great difficulty go through first experience of parenthood. *Burlesque of family life* is as adolescent in approach as the principals are childish in their attitudes and actions. M,Y

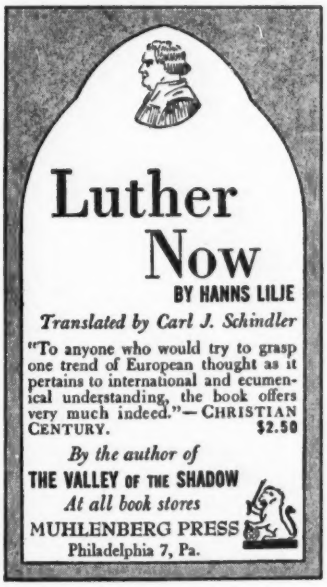
Never Take No for an Answer (British; Souvaine) Vittorio Manunta, Denis O'Shea. *Drama* based on fable about resourceful young orphan's persistent efforts to reach an authority high enough to permit him to take his ailing, beloved donkey down into the crypt of St. Francis in hope of a cure. Trail leads at last to the pope himself. Filmed in Italy, mainly with Italian actors speaking English, production presents *interesting backgrounds* (Assisi and the Vatican) and a beguiling performance by an appealing Italian lad. Story and dialogue are artificial, forced—but the setting and hero make film worth seeing. M,Y,C

Outcast of the Islands (British; dist. by U.A.) Wendy Hiller, Trevor Howard, Robert Morley, Ralph Richardson. *Drama* from Conrad novel about white renegade who flees from police in East Indian port to remote islands, where he betrays trust placed in him by elderly trader, disintegrates under impact of swarming native life. *Certainly far from pleasant, but convincing* in its portrayal of degeneration of character, a vivid presentation of the contrast between life of petty white overlords and the exotic sights, sounds and tempers of the native jungles. A successful transfer of the atmosphere, if not the significance, of the novel. M

BEST CURRENT FILMS

For Family: Alice in Wonderland, An American in Paris, Belles on Their Toes, The Emperor's Nightingale, The Greatest Show on Earth, The Magic Garden, The Man in the White Suit, Navajo, No Highway in the Sky, The Pride of St. Louis.

For Mature Audiences: The African Queen, Decision Before Dawn, God Needs Men, The Lavender Hill Mob, Murder in the Cathedral, Oliver Twist, Quo Vadis, The Red Badge of Courage, The River, Viva Zapata! 7-16-52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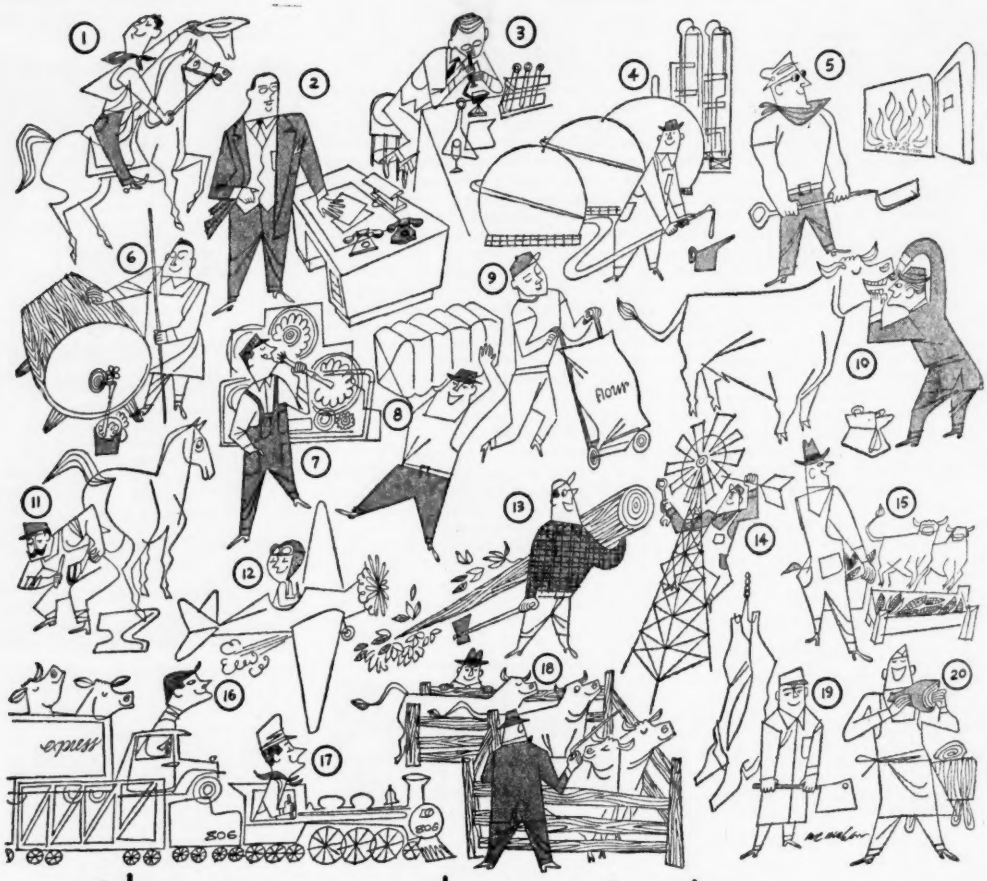

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We'll make ourselves clear.

It takes a lot of people to help produce that steak in this mid-20th-century economy of ours.

The people we've put in the picture above, for instance. And many, many others. Though you may not realize it, some product you, yourself, help make or sell or service may play a part in producing steaks.

1. **The cowboy** or range hand who looks after the cattle.
2. **The banker** who finances land, herd and equipment.
3. **The chemist** who makes insecticides, serums and fertilizers.
4. **The oil refiner** who provides the fuel for the power machinery so many ranchers use.
5. **The steelmaker** who provides a multitude of items, from fencing and branding irons to filing cabinets.

6. **The brewer**
7. **The sugar refiner**
8. **The cotton ginner**
9. **The flour miller**

who furnish some of the by-products used to make the livestock feeds with which ranchers and feeders supplement grass.

10. **The veterinary** who looks after the health of the cattle.
11. **The blacksmith** who shoes the horses and repairs ranch machinery.
12. **The airplane pilot** who sprays ranges and fields, destroying pests.
13. **The lumberman** who provides the wood for corrals and barns and pens.
14. **The windmiller** who makes the machinery that keeps man-made ranch water holes working.
15. **The feeder** who takes lean range cattle and puts about 25% more beef on them by intensive feeding.

16. **The truck driver**
17. **The railroader**

who haul cattle to market and meat to you.

18. **The stockyards man** who provides "room and board" for the livestock, and the **commission man** who is sales agent for the producer.
19. **The meat packer** who processes and distributes the beef.
20. **The retailer** who is the final link between all these people . . . and *you*.

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